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ERASMUS AND THE BEGINNING OF THE REFORMATION.

The universality of the famous Humanist still compels our admiration. Nowhere is it more distinctly revealed than in his correspondence. It is this (now most available in the huge folios of the Leyden edition, 1703) which presents the generation of 1517 as it speaks to us nowhere else. With scholars, statesmen, churchmen (such as cardinals, archbishops, bishops), with authors, his relations were fairly all-extending. Among his correspondents were the archbishops of Canterbury and of York, Wolsey, Thomas More, John Colet, dean of St. Paul's, Budaeus (Budé) of Paris, the foremost classicist of France, with whom he sometimes even exchanged Greek epistles, Wilibald Pirckheimer of Nuremberg, Henry VIII of England, Spalatin and Frederick the Wise of Saxony, Melancthon, Justus Jonas, Cardinal Campeggio, the bishops of Basle, Breslau, and Olmuetz, and many others,—mainly the great ones of the world. Many of the letters are really essays and disquisitions, and the purity and elegance of their Latinity still makes the classicist marvel.

But in this year of 1917 and in this epoch we must rigidly limit ourselves to the concerns of our great anniversary. And so I shall make certain selections from the original text of certain of his missives, avoiding, in the main, influences and generalizations which the readers of these documentary data can very easily make for themselves.

In a letter of January 26, 1517 (or should it be 1518?)¹ he writes to Pirckheimer (No. 234): "I am here being stoned in the daily sermons by the preachers, and am being coupled with Luther, with whom I have nothing to do. But so stupidly are they managing the matter that even the most unintelligent of the common folk understand [their motives]. They will not be able more to antagonize the Roman pontiff, nor more to commend Luther to the affections of mankind. Now at last they begin to favor him. Would that *Leo* knew how things are going here. He would be a *Lion* in dealing with them first."

In a letter of June 5, 1517 (No. 256), he informs the bishop of Rochester, John Fisher, *inter alia*, that the bishops of Basle gave him a horse, which, on leaving that city (where all his works thenceforward were published by the Trobens), he almost immediately sold for fifty gold florins; also, that Duke Ernest of Bavaria sent a delegate to Basle to offer Erasmus 200 gold pieces annually, besides rich prebends, if only he were to choose the Bavarian university town of Ingolstadt as a residence. We must firmly keep in mind that all material and worldly boons in the life of that Humanist were bound up with those who stood for the old order. Such offers came to him in abundance: "Sed desino gloriari, cum huiusmodi per multa verissime queam referre." At the same time he expresses his satisfaction that many were studying the New Testament (which he had recently edited) who otherwise, as they themselves declared, would never have done so; he rejoices that many have begun to study Greek.

Archbishop Wareham writes to him from Oxford, July 20, 1517, that he has forwarded 60 ducats to him (No. 261), and that he is making interest for Erasmus's edition of the New Testament among the prelates of Britain. From a letter dated Antwerp, September 9, 1517 (268), we learn that Erasmus has recently dedicated his *Education of a Prince* to King Charles, the youthful heir of Spain (later Charles V of Ger-

1) The internal evidence would be for the later date. Perhaps the editors read MDXVII instead of MDXVIII.

many). He knew how to flatter or conciliate the great with consummate tact and skill.

From Louvain, November 2, 1517 (No. 275), he writes that his paraphrase to the Epistle to the Romans is in the press, and intimates that *his own* Latinization will be found to be superior to Jerome's Vulgate: "Par est, ut *Paulus Romanis* paulo magis Romane loquatur." He often puns. Spalatin (Altenburg, November 13, 1517, No. 278) calls him "*unicum totius Germaniae communis patriae decus*," and hopes the great scholar will answer this note for the Elector Frederick's sake. — Nothing as yet of Wittenberg. He hopes to complete his new edition of the New Testament by Quadragesima, 1518. (Louvain, January 7, 1518, No. 297.) John Eck (Ingolstadt, February 2, 1518) criticised a passage in Erasmus's notes on Matt. 2 (No. 303), placing Augustine as next in authority to the Bible.

Erasmus congratulates (Antwerp, May 18, 1518, No. 317) Cardinal Wolsey on academic improvements at Oxford, and further on, in the same letter, he says: "I have written to Reuchlin, — I do not even know him by sight, — and urged him to refrain from open abuse. . . . Luther is so unknown to me as the most absolute stranger can be, and I have not had time as yet to read the man's books except a page or two (*nec adhuc vacavit hominis libros evolvere praeter unam et alteram pagellam*). Not that I entertained any disdain, but that I have had no time on account of the pressure of my studies. And still they make the fanciful assertion (*confingunt*) that he was aided by my activities. If he wrote correctly, no praise is due to me; if otherwise, I deserve no taunt, since in all his studies not even an iota is my own. Whoever will desire to investigate, will find this to be absolutely true. *The life and conduct of the man is approved with universal unanimity*. Now, this is no slight element of preliminary judgment that his moral character is so irreproachable that not even his enemies find anything to calumniate. If I had had ever so much leisure, I do not assume so much that I should

wish to pronounce on the writings of so great a man (ut de tanti viri scriptis velim pronuntiare), although now everywhere mere boys (pueri) with great assurance pass judgment on this point as erroneous, on that, as heretical. *Nay, I have at some time been rather unfair towards Luther, lest some unpopularity fall on Good Letters*, which I did not wish to be burdened any farther; nor do I fail to see how unpopular a thing it is to undermine those things whence a rich harvest is gathered for priests or monks. There had been published first a number of theses about the *indulgences of the Pope*; soon there was added a treatise or two on *Confession*, or *Penitence*. While I was aware that certain men were eager to publish, I earnestly urged against it, *lest they might add this unpopularity to Good Letters*. . . . At last there was published a survey of his treatises. Nobody saw me reading [them]; nobody heard me approving [them] or disapproving."

Erasmus goes on to express his own affection for German Humanists, such as Eobanus Hessus, Beatus Rhenanus, Hutten, Mosellanus, and professes himself a Humanist in the main purposes of his life, which, he claims, has been vastly more irreproachable than that of the representatives of the Renaissance in Italy and France. "*Christum mihi semper iratum imprecor, nisi hoc, quicquid est ingenii, quicquid eloquentiae, id totum gloriae Christi, Ecclesiae Catholicae sanctisque studiis dedicatum esse volo.*" (A British merchant had told Erasmus that men in England had attempted to calumniate Erasmus to Wolsey.) "Immo, si quando dignabitur cominus facere periculum, *experietur Erasmus toto pectore servientem dignitati Sedis Romanae, praesertim Leonis decimi.*"

Often he calls the Gospel "*Philosophia Christi*" (e. g., in No. 329), and his aversion for the scholastic leaders remained intense, together with a keen sense of the supreme worldliness of actual ecclesiasticism. To be consistent herein, however, he lacked deeper spiritual character. Few men exhibited more conspicuously the worldliness of Leo X's generation than Albrecht of Brandenburg, cardinal, archbishop, Elector of

Mayence, the Humanist prelate, whose costly passions made him the lifelong servitor of the great bankers of Augsburg, the Fuggers. Charles of Spain gave him an annuity of 10,000 florins for his electoral vote. And he was — save the mark! — the ecclesiastical superior of — Martin Luther, whose junior, too, he was by seven years. Erasmus stood higher in Albrecht's estimation perhaps than any other eminent man of that generation, for at bottom the latter was a Humanist rather than a theologian.²⁾

This important letter of Erasmus is dated Louvain, Nov. 1, 1519 (No. 477). Erasmus had just received a costly drinking-cup from the elector. The Humanist had suffered much from the preachers and theologians of his residential town of Louvain, but finally arranged with them a kind of compromise or treaty of mutual cessation of strife. But this truce had proved but short-lived. Erasmus now takes this opportunity to set forth to his princely patron, who was then but twenty-nine, his own attitude towards Luther and the Wittenberg movement. To some extent the points in the letter resemble those in the missive sent to Cardinal Wolsey, often even in an identity of phrase. "Luther is an absolute stranger to me, whose books I have not yet had any leisure to read. . . . If he has written well, no praise is due to me; if otherwise, there is no reason for making charges against me. This I see, that, the better men are, the less do they find fault with that man's writings; not that they approve of everything, but that they read him with such a spirit as that in which we read Cyprian and Jerome, nay, even Peter the Lombard, closing

2) Even on March 28, 1519, Luther wrote to Erasmus from Wittenberg (No. 399), addressing him as "decus nostrum et spes nostra, necdum mutuos nos cognoscimus. . . . Quis enim est, cuius penetralia non penitus occupat Erasmus, quem non doceat Erasmus, in quo non regnet Erasmus? De iis loquor, qui literas recte amant." Erasmus answered (Loewen, May 30, 1519) in the spirit of his cautious and characteristic reserve: "Ego me quod licet *integrum servo* quo magis prosim bonis literis re-florescentibus. Et mihi videtur plus profici civili modestia quam impetu. . . . Magis expedit clamare in eos, qui Pontificum auctoritate abutuntur, quam in ipsos Pontifices; idem de Regibus faciendum censeo."

an eye to many things. I am neither the accuser of Luther, nor the defender, nor the judge."

On the whole, therefore, Erasmus professes himself as decidedly out of sympathy with Luther's public antagonists, of whom many, he claims, had not even seen Luther's publications, and strive hard to foist upon Luther odious consequences from his reforms. He, Erasmus, had warned Luther's foes to practise equity and moderation in their polemics; the ordinary Christian folk, too, had a deep repugnance towards auricular confession. Still, he, Erasmus had been charged at Louvain with being the author of many of Luther's books, though in them not even an iota was his own. The Louvain theologians were bent on Luther's destruction. Why did they not direct their energies toward converting Jews or Turks?

Then follows a bitter attack on the Franciscan order, to whom the Pope was more than God when he sided with them, but less than a dream when he opposed them. The depravation of the Gospel through indulgences had stirred Luther to come out into the open, and there, too, he sought no honors nor money. On the whole, Erasmus finds good authorities or precedents for Luther's position. With all this Erasmus goes on to say: "*Haec eo liberius dico, quod modis omnibus sum a Reuchlini Lutherique causa alienissimus.*"

The enemies of Luther are, in fact, also enemies of classical scholarship and of the classical authors, whose codices were moldering in libraries, covered with dust, and even being gnawed by the bookworms. Dominicans and Carmelites had been hostile to classicism even before Luther arose. What Luther's adversaries particularly reprobate is that Luther has no respect for Thomas Aquinas; that he has lessened the income from indulgences; that he does not yield to the Franciscans; that he does not bestow as much authority on the Scholastics as on the Evangelists; everything *they* dislike is at once branded *heresy*, including the study of Greek or writing good Latin.

September 13, 1520, Erasmus wrote to Leo X from Lou-

vain to clear himself from the imputation of Lutheranism (No. 529). "I do not know Luther, have never read his books, except ten or twelve pages." Also he had warned his own publisher, Froben of Basle, not to publish any of Luther's productions. He had directly and indirectly warned Luther to practise moderation. A copy of the letter which Erasmus had written to Luther had been actually laid before the eyes of Leo X, which epistle Erasmus now explains and defends. As for the kernel and substance of Luther's publications, Erasmus makes a frank admission: "*Videbam rem esse supra modulum eruditionis et ingenii mei*" (beyond me). The preacher-foes of Luther have really made his works famous, and made common folk eager to read Luther himself.

Similarly, though more at length, Erasmus wrote to Cardinal Campeggio, from Louvain, December 6, 1520 (No. 547). Then, too, we read an allusion to Leo's condemnatory bull (which Luther burned on December 10, 1520): "*Prodiit Bulla terrifica Romani Pontificis titulo. Exusti sunt codices*" (*viz.*, Luther's). "*Clamatum est apud populum. Res odiosius agi vix potuit.*"

In the end Erasmus felt himself to be in a false position at Louvain and removed to Basle. His last letter from Louvain is dated May 14, 1521. He lived at Anderlach, Bruges, and elsewhere. The first definite date of Basle is November 22, 1521. In December the third edition of his New Testament is expected. At Louvain, in 1522, the fugitive was called a Lutheran outright, the quickest way they considered there to ruin his reputation. He was rapidly becoming ailing and weaker in body—his mind sorely in unrest between Papism and Lutheranism (letter to Pirckheimer, March 30, 1522, No. 618). In this same month, December, 1521, Leo X passed away. His successor, Adrian VI, mature of age, a compatriot of Erasmus, a native of Utrecht, and former preceptor of Charles V, was elected on January 9, 1522. Erasmus congratulates him from Basle, August 1, 1522, with close regard for the new pontiff's sober and serious personality, dedicating

to him at the same time his edition of Arnobius, then issued. On December 1, 1522, the new Pope answered the great Humanist. Adrian bids him be of good cheer as to the imputations of Lutheranism. But he goes further—he calls upon him outright to write against Lutheranism (No. 639), better to transcribe the original text. “Te hortari non omittimus, ut contra novas istas haereses stylum istum, qui tibi Dei benignitate felicissimus contigit, exerceas, cum multis de causis tu provinciam hanc tibi potissimum a Deo reservatam refutare merito debeas.” Thus, too, Erasmus, so Adrian urged, could most quickly silence those theologians who would brand Erasmus a Lutheran; and thus, too, as a defender of the Catholic faith, he could rival the Fathers of old, a Jerome or an Augustine. The task was greater and more glorious and more universally important than anything Erasmus had penned before. Having received the Arnobius, the Pope (January 23, 1523, Rome, No. 648) urged the same matter, and also invited Erasmus to come to Rome to counsel about the task of checking the Lutheran movement.

We can only touch upon the Humanist's answer concisely. The letter (No. 649) bears no date. He deprecates his own powers, his own prestige, and this quite correctly. As far as checking the Reformation was concerned, Erasmus knew *he* could not do it: “An apud hos valeat auctoritas Erasmi, apud quos nihil habet ponderis auctoritas tot academiarum, tot principum ac summi denique Pontificis?” E. G. SIHLER.

University Heights, New York City, June 29, 1917.

LUTHER AND ZWINGLI.

A PARALLEL AND A CONTRAST.

13.

“Any person desiring to be received into our order, no matter who he is, shall not be accepted at once, but you shall prove his spirit whether it is of God,”—thus ran an ordinance which Staupitz had issued in 1504 to the convents under his

jurisdiction. Accordingly, when the gate of the Augustinian convent had closed behind Luther on the memorable 17th day of July, 1505, Luther was received as a guest by Father Winand von Dienenhofen, the prior. No fault was found with his action; on the contrary, the brotherhood was inclined to pride itself on this latest acquisition; for it was a rare occurrence that a promising young student from the University applied for admission into their order. From the Catholic view-point it was an easy thing to magnify the spiritual quality of Luther's act: his mere coming was an honor and a welcome advertisement of the principles of monasticism in general and of the Augustinian fraternity in particular. To prevent a possible relapse, Luther was carefully guarded against approaches from his former friends. But there was no need of this, as Luther was determined to test to the end the new mode of life which he had chosen. And when the plague broke out in Erfurt in August, and the professors and students of the University scattered in all directions, the visits of Luther's friends at the cloister-gate ceased.

There was another reason why Luther was not at once received into the novitiate of his order: he had not yet obtained his father's consent to become a monk. The obstacle would not have proven insurmountable in the long run, but a decent effort must be made to make the stubborn Hans Luther yield to what he considered a reckless vagary of his Martin. The first request met with a peremptory refusal, which almost crushed Luther. "When I became a monk," Luther relates, "my father began to rave. He was ill pleased, and would not give me his consent, while I wanted to carry out my plan with his knowledge and approval. When I wrote him, he sent me a reply in which he addressed me 'thou,' while formerly he had addressed me 'you,' because I was a Magister, and he refused me any favor and affection which I could expect of him as a father. Then came the plague; two of his sons died, and a report reached him that I, too, had died (though by the grace of God I am still living). Now people began to urge and

importune my father to make some respectable sacrifice for a holy purpose, and to consent to my entering holy orders and becoming a monk. My father hesitated long until they had talked him into giving an unwilling and sad consent. He said: He may go; God grant that this thing turn out well! But it was not with a free and glad heart that he gave his consent; he yielded in a half-hearted way."

About two months must have been consumed with these negotiations for the paternal approval. Luther's state of mind during this time can be imagined: he started his holy enterprise with an act of impiety, but he had become so confused in his mind that he did not recognize the glaring self-contradiction in which his act had involved him. Sixteen years later Luther publicly asked his father's forgiveness and expressed the wish that his father might have remained unyielding and insisted that his son must obey him. By that time Luther had learned to know the fell power of an erring conscience and the awful perversion which Rome can work in simple and confiding hearts. We see now that this bitter experience was a necessary training for the future Reformer. Zwingli's life presents no such ordeal.

14.

Luther's novitiate commenced about the middle of September, 1505. The regulations of the Augustinian order have been minutely studied by historians, and it is possible to reproduce with fair accuracy the scenes accompanying Luther's admission to the novitiate, and estimate the impressions made on him at the time.

The act began with a general confession of the candidate to the Prior. The object was that the Prior "might learn the visage of the beast which was to be incorporated in his sheep-fold." After the confession all the brethren assembled in the chapter-hall or nave of the church. The Prior took his seat on the altar platform near the ascent; the candidate prostrated himself before him and was asked, "What do you wish?" He answered, "God's mercy and yours." He was now told to rise

and tell whether he was married, whether he was a serf, whether he was in duress in any manner, whether he was infected with a secret disease. The answers being satisfactory, the Prior now delivered an address to the candidate in which he explained the rigor of the life of a monk, his renunciation of his own will in all things, his frugal board and mean garments, his nightly vigils and daily tasks, the mortification of his flesh, the disgrace of poverty, the shame of beggary, the weariness induced by fasts, the lonesome feeling caused by the secluded life, etc. The candidate expressing willingness to make a trial of this mode of living, as far as human frailty will permit him, he was now told: "We will receive you on probation for one year. May God, who has begun a good work in you, perform it!" "Amen!" responded the assembled brethren and intoned the hymn: "Augustine, our mighty father," during which the candidate received the tonsure and had his garments changed. The novice received the same garb as the professing brethren, with the exception that his garments were not consecrated. While he was putting on his new garments, the Prior said: "May God put on you the new man, which after God is created in righteousness and true holiness! Amen." When the hymn was ended, the candidate once more prostrated himself before the Prior, who now intoned the versicle, and began to recite the prescribed prayers. In the first prayer, with which the blessing of the candidate was connected, he said: "Hear, O Lord, our prayer, and make this servant of Thine, to whom we have in Thy name given the spiritual garments, worthy of Thy blessing, to the end that he may with Thy help abide in Thy Church and merit to obtain eternal life through Christ, our Lord." In the other prayers the gracious assistance of God was invoked for the candidate, who "had been converted from the vanity of the world," for a conduct worthy of his holy order in soberness, simplicity, and quiet, and particularly, that by the sanctity poured into him from above he might be preserved from carnal-mindedness and the impurities of worldly actions. The prayers ended, all marched in procession into the choir, chanting the hymn "Come, Holy Spirit." The novice

prostrated himself in the form of a cross before the high altar, and again versicles and prayers were recited. The Prior said: "God, who by the illumination of Thy Holy Spirit hast instructed the hearts of Thy believers, grant unto this Thy servant that in that same Spirit he may think the things that are right, and enjoy His consolations. Merciful God, come to the aid of our frail being, that we who are cherishing the memory of the holy Mother of God, the Virgin Mary, may rise from our weaknesses by her intercession. Hear our prayer, almighty God, and as Thou hast implanted in us confidence and hope in piety, grant us by the intercession of Thy glorious confessor, the holy Bishop Augustine, a successful issue of Thy wouted mercy through Christ, our Lord." The novice was now conducted to the chapter-hall, and received the kiss of peace from all the brethren, also from the Prior, before whom he knelt, and who dismissed him with the words: "Not he who has begun, but he who perseveres unto the end, will be saved."

Deeply moved by these solemn exercises, Luther, garbed in a black cowl with the white scapular thrown over it, returned to the cell of his instructor, the "Master of Novices," who directed him to memorize the Rule of the Order, the so-called Constitutions, in the form in which Staupitz had elaborated them, the choir service, the hymns, the monastic etiquette, various signs, etc. These tedious tasks Luther probably performed under the supervision of Johann Grefenstein, of whom he has told us that he was his "Institutor," and whom on a later occasion he has called a "true Christian."

Luther entered with zest upon his new duties. Under his conscientious and painstaking instructor none of the rigors of the novitiate were mitigated for Brother Martin. The jealousy of the brethren he began to feel soon. He relates: "My brethren in the cloister were offended because I had been a student and was still studying. They said to me: Turn and turn about is fair play; put the wallet on your back! (*Sic tibi, sic mihi! Saccum per naccum!*) They would permit no exception in my case [of the rule that he must go begging]. A dunce and a doctor were esteemed alike by them. They did not consider

whether a person was able or not, whether he was weak or strong. They sternly insisted that the Rule must be complied with." This does not mean that Luther felt disposed to shirk his monkish duties and inclined to seek his ease. He averred in his apology to his father that he had not entered the cloister for carnal reasons (*um des Bauches willen*). Like all novices he had been given a Bible; for one of Staupitz's rules reads: "Novices must eagerly read, reverently hear, and zealously learn the Holy Scriptures." Nobody needed to urge Luther to the study of the Bible, bound in red leather, which was handed him, least of all his instructor Grefenstein, to whom Luther professes himself greatly indebted for the incentives to theological studies which he received from this "excellent man."¹ But Luther may have taken just this part of his daily routine in the cloister more seriously than the other monks. Hence their indignation. But they were not the only ones who kept their eye on Luther. The university was displeased to see a former member go begging in the streets, and Staupitz seems to have early seen promising qualities in the studious monk Luther. By their joint intercession with the Prior Luther was soon excused from the more dishonorable service in the cloister and outside. The only books besides the Bible which we have reason to believe that he studied at this time were Vergil and Plautus. These books he had taken with him when he left his friends, and there is no record that they were taken away from him.

15.

Luther's novitiate ended in September, 1506. Conducted by his monkish "preceptor," or "pedagog," he came into the assembly of the brethren. His instructor testified that he had conducted himself in conformity with the prescribed rules, and recommended his reception into the order. The Prior now addressed the novice who was kneeling before him: "Dear

1) At one time Luther received from Grefenstein the book of Vigilius of Thapsus: *Dialogi* III, 5: *Altercationes ab Athanasio contra Arium, Sabellium et Photinum coram Probo iudice habitae.*

brother, the time of your probation is ended. You have experienced the rigor of our order; for, excepting the right of suffrage, you have been among us in all respects as one of us. You must now choose one of two things, either separate from us, or renounce the world and dedicate and offer yourself up entirely, first, to God, and then to our order. However, having once taken upon you the yoke of obedience, you will no longer be free, no matter for what reason, to withdraw your neck, and to cast off the yoke which you have taken upon you after serious reflection and from your free choice, when you were still at liberty to decline." Luther gave the answer that bound him to monasticism, and now the consecrated garment which he was to wear henceforth was put on him. Again he knelt before the Prior, who had the Rule of Augustine lying open on his knees, folded his hands upon the book, and said: "I, Brother Martin, profess obedience to Almighty God and the Virgin Mary and to thee, Brother Winand, Prior of this convent, acting in the name and place of the General Prior of the Eremite Brothers of the holy Bishop Augustine and his lawful successors, and promise to live without owning personal property, in chastity according to the rule of the same St. Augustine until death." The candidate prostrated himself in the form of a cross, was sprinkled with holy water, and then conducted in solemn procession before the high altar, where he prostrated himself once more, while abundant prayers were spoken for him, beseeching God to grant this servant of the Lord, who had bowed his neck under the divine yoke, at the Last Judgment the joy of knowing that he had fulfilled all that he had vowed. After the Prior had bestowed on Luther the kiss of peace, the brethren crowded around him and congratulated him. He was told that he was now like an innocent babe that has just been baptized.

Through the little window of his 10x7½ cell, which was now assigned him for his private use, Luther could look out upon the graveyard of the cloister, around which led an arched walk. Here he spent most of his time until his removal to Wittenberg. His superiors had determined to advance him to the

higher grades of the priesthood, through the subdiaconate, diaconate, and presbyterate. The mendicant orders had been accorded the privilege to confer these offices on their brethren even at the age of twenty-two, while the canonical age was twenty-five. The only restriction imposed was that they must not be conferred all on one day, but at decent intervals. As a rule, the ordinations to such offices took place on the Saturday after Ember Days. It is likely, therefore, that Luther was made a sub-deacon September 19, 1506, a deacon on December 19th of the same year, and a priest on February 27, 1507. The sacrament of ordination was administered by Bishop Johann von Lasphe. Luther was given permission to choose the day when he would read his first mass. He chose Cantate Sunday, May 2, 1507, because this day was convenient for his father, whom he had invited to attend this important event. Hans Luther had not overcome his former doubts regarding the correctness of his son's step; he bowed to the inevitable and promised to come. Accompanied by nineteen citizens of Mansfeld, all on horseback, the sturdy miner rode into the cloister-yard, and gave his Martin a present of twenty gulden. It is not necessary to imagine any other motive for this action of Hans Luther than that of self-esteem, a proper regard for his station as one of the city-fathers of Mansfeld. The friars were to be impressed with his importance. If Luther was inclined to interpret his father's acts as signs of a change of heart, he was, to be undeceived that same day.

Luther had also invited his friend, the Vicar Braun, and his relative, the verger Konrad, both of Eisenach, to attend his first mass. We obtain a glimpse of his state of mind when reading his letter to Braun: God, who is most glorious and holy in all His works, he says, has from pure mercy wonderfully exalted him, the miserable wretch, who is in every respect an unworthy sinner, and has deigned to call him to His sublime service. With elation Luther must have entered upon the solemn functions of the day. But when he stood before the altar and was about to recite the prescribed formula of the sacrifice of

the mass, he was seized with a sudden terror, because he must now address God in His majesty. At the same time a feeling of diffidence came upon him: he was afraid that he might omit a word in the ritual, or carry out the prescribed ceremonies in a wrong manner. Every movement of the officiating priest, how he must extend and bring together again his arms, how he must lift up and cast down his eyes, make the sign of the cross, or the genuflection, how he must kiss the altar, etc., was minutely prescribed, and any *faux pas* during the service of the mass was declared a grievous sin. When he reached the words in the service: "Thee, then, most gracious Father, we beseech," he began to tremble visibly, and at the words: "We offer to Thee, the living, true, and eternal God," he nearly swooned and was about to quit the altar, when his instructor checked him by signs and whispered admonitions. At the banquet, which followed after the mass, and was attended by quite a gathering of Doctors of Divinity and Magisters, Luther thought he could now obtain from his father a formal approval of his chosen profession. He addressed him: "Dear father, why did you oppose me and grow so angry at me when I wanted to become monk, and why do you, perhaps, even now not like to see me a monk? Is it not a fine quiet and divine life?" Unabashed by the presence of so many learned men, Hans Luther said: "Ye doctors, have you not read in the Holy Scriptures that a child should honor his father and mother?" Luther was smitten with compunction, and could not make reply. Others began to speak for him: had not Luther received a summons from heaven to become a monk? Old Hans replied: "Would to God that it was not a diabolical spook!" This remark cut Luther to the quick: he never forgot it. — That was Luther's experience on the first day of his public activity as an ordained priest.

16.

The theological studies of Luther during his monastic period led him into paths which Zwingli is not known to have traveled as extensively at this period. True, both men had been

attracted to the Bible and were studying it, but Zwingli's interest in the Scriptures was, at least in part, the professional interest of a clergyman. Moreover, humanistic studies which he pursued at the same time kept Zwingli from giving himself in a whole-hearted manner to the study of the Bible. The personal admonition of Staupitz to make himself accurately acquainted with the Bible was not needed by Luther. With the exception of his friend Lang there was no one in the convent who devoted so much time to Bible-reading as Luther. Lang engaged in learned Bible-study; Luther simply read his Bible, read it through many times, until he was able to tell exactly on which page in his Bible a certain passage was found. He has expressed regret later that he could not keep his copy of the Bible.

After his ordination Luther was urged by his superiors to enter upon the learned study of theology, which means, the writings of the scholastic theologians. It was the intention of Staupitz that this young monk, who had entered the cloister as a Magister, and whose excellent qualities he beheld with greater clearness at every meeting with him, should be developed into an accomplished teacher of theology, who could hold his ground against any of the professors at the University. He was to attend the course in theology at the University, and at the same time take part in the *studium generale* at the convent, which was conducted by Dr. Johann Genser von Paltz, the most popular Augustinian preacher of Erfurt, and by Brother Nathin. In the course of these studies he was to be made a *baccalaureus biblicus*, next, a *sententiarius*, lastly, a doctor of theology.

Luther was not informed of the high aims which had been fixed for him; he was simply told to study, and he exercised the obedience which was part of his vow in carrying out the orders of his superiors, but he also inclined personally toward these studies, though they did not yield him the results which he had hoped to attain through them. Theological studies in those days were pursued on the basis of that scholastic philosophical training which Luther had received at the University.

Occam and Gabriel Biel, the last important representatives of decadent scholasticism, occupied considerable space in Luther's early theological labors. Next to these he studied Pierre d'Ailli, who voiced an occasional dissent from the accepted tenets of the scholastics, but rested his teachings, in the main, on the theological principles and the dialectic method of Gerson. Also Gerson, in whom there was a tendency to mysticism, was read by Luther. Both d'Ailli and Gerson defended the rights of the Church universal against the papal claims of supremacy, but Luther seems not to have become acquainted with these antipapal utterances. From a remark in his Table Talk it is gathered that Luther read the mystic Bonaventura in the cloister to inform himself on the union of the soul with God.

17.

Luther's theological studies were pursued with the sole aim that he might become godly, righteous, pious by them. Unquestioning submission to his ecclesiastical authorities was a principle that dominated all his studies. The way of godliness which the Church propounded must be the way, he thought, in which he would ultimately obtain his heart's desire: the assurance that he was in a right relation with God, and that all would be well with him here and hereafter. This distinctly personal interest which Luther had in his theological studies was most grievously betrayed by his chosen masters. The scholastics maintained that despite original sin there remained in fallen man a considerable natural ability for achieving moral goodness. This remnant of natural ability man must employ in order to become a partaker of the grace of God and eternal salvation. Scholasticism proclaimed not only man's obligation to fulfil the Law of God, but also his ability to do so, yea, even to love God above all things. True, the scholastic theologians said the intention of God in issuing His Law is not merely to have it obeyed in a formal and mechanical manner, but He wants man, in all his works done under the Law, to be guided by a higher, supernatural principle of spirituality, and this

principle man can obtain only by divine grace which must be infused in him. This supernatural principle had been conferred on Adam at his creation as a wonderful gift and special distinction. It was lost through the fall and must be restored to man. But man must by his own efforts render himself worthy to receive the lost gift again. By his own strength he must perform good deeds. These deeds lack the quality of genuine merits, but owing to the kindness and equity of God they are viewed as meritorious. In view of the fact that man has done what it was in his power to do, God permits grace to flow into man. By means of this infused grace man is enabled to render acceptable service, to perform works which by their inherent virtue are meritorious in the sight of God, and ultimately earn his own salvation.

This thought of human capacity for good and human merit pervades the entire theology of scholasticism, and was the determining and regulative factor in the practical godliness of the members of the Church in that age. Luther strove, in conformity with these ideas, not to achieve special glory and approval from God and men, but simply to become pious, godly, and assured of his final salvation.

The Christian who has been born again in Baptism and is in a state of grace still needs the forgiveness of sins because of the sins which he commits after being baptized. The remission of sins to be conveyed by priestly absolution was by the scholastics conditioned on the sinner's repentance. The sinner must excite in himself the feeling of remorse and sorrow over his wrong-doing; he must at least wish that he could produce this feeling in himself. He must also be willing to render satisfaction, to go through the penances prescribed for him. In other words, also the forgiveness of sin must be purchased by the sinner. Therefore indulgences proved such a fine spiritual commodity to the sinner.

By his endeavors to reduce this teaching to practise and thus test its validity, Luther gathered the experience which fitted him for the real struggle against Rome. D.

THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

THE THIRD ARTICLE.

(Concluded.)

OF ETERNAL LIFE.

Rom. 8, 28—30: *And, we know that all things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.*

The purpose of St. Paul in the second half of chapter 8 is to comfort the Christians under the cross, and to assure them of their future glory. In this environment we find vv. 28—30.

In v. 28 a the comforting assurance is made: "We know that all things work together for good to them that love God"; 28 b adduces the reason for the certainty of this statement: they that love God "are the called according to purpose." In v. 29 the phrase "called according to purpose" is resumed and explained, and v. 30 describes the realization of this eternal purpose: it is carried out in time, and again reaches into eternity. In one mighty sweep past eternity is linked with future eternity. The entire paragraph carries out the topic: "All things must work together for good to them that love God."

"We know," *οἶδμεν*. No guesswork this, no loose conjecture, but knowledge, absolute knowledge, of a comforting truth. "We know"—I, Paul, know and the Christians know or should know, and believe, "*that all things*," also "the sufferings of this present time," v. 18, *all* trials and sorrows, which seem so hard to bear, "*work together*," cooperate, mutually contribute, "*for good*"; they are no hurt, no harm, but a blessing; they do not and cannot hinder the attainment of salvation, but rather are *viae regni*. They work for good "*to*

them that love God," i. e., to the true Christians, for of these text and context speak. (Cf. Eph. 6, 24; 1 Cor. 2, 9.) Truly, this is rich consolation under the cross. We Christians love God; He is our Father by faith in Christ Jesus; we are His true children. All that befalls us, cross, affliction, etc., comes from the hand of a loving Father: all is under His guidance and control, and must work together for good.

Is this consoling assurance well founded? Indeed, yes. The apostle asserts this by way of an appositive clause: "*to them who are the called according to purpose.*" "They that love God" are "*the called.*" God called them "from darkness to His marvelous light." (1 Pet. 2, 9.) It is an effectual call Paul speaks of, as the whole tenor of the paragraph manifests. And this call has for its goal—eternal glory. "God hath called us into His *eternal glory* by Christ Jesus." (1 Pet. 5, 9.) Of this glory our text, too, speaks, as the sequel will show. (Cf. 2 Thess. 2, 14.) God's call will not fail. When God called us, He said: Eternal glory is yours. Now cross, sorrows, etc.,—this is the thought expressed by the apostle,—cannot hinder, but "must work for good" to attain the end. Paul's consolation has a firm foundation: God's call. But still firmer, as it were, his declaration is made by saying: We are "*the called according to purpose,*" κατὰ πρόθεσιν. God's πρόθεσις, purpose, is simply what the English word says. God *purposed* to do something. What He *purposed* to do becomes evident from the text. Here He speaks of "*the called according to purpose.*" He *purposed* to call them. So the call was not due to any merits on their part, but to God's *purpose*. In 2 Tim. 1, 9 the term *purpose* is linked with the word *grace*: "God called us according to *His own purpose and grace.*" "They who love God" are "*the called.*" The call was owing to God's *purpose*, and this was *grace*; it was a gracious purpose.

In our text all stress is placed on the word *purpose*. on the fact that the Christians are—to imitate the original diction somewhat—"according to purpose the called." This purpose is a πρόθεσις τῶν αἰώνων, an *eternal purpose* (Eph. 3, 11);

a *πρὸ ὧραις* . . . *πρὸ χρόνων αἰώνων*, a purpose before the world began (2 Tim. 1, 9). So God's purpose dates back into eternity (Eph. 1, 9); the call is executed in time. When God called them in time, this was no child's play, but a realization of what He had purposed to do in eternity. The call was a result, an effect, of this eternal purpose. And this truth, that we are called according to His purpose, is a powerful reason why "all things work together for good" to the Christians.

"They that love God," "the called according to the purpose" — these clauses are now explained. "For whom He did foreknow" He also did predestinate." To understand "foreknow" in its primary sense, "to know beforehand," is too trivial to require an extended refutation. God is omniscient: He knows all mankind beforehand; hence, according to this sense of the word, *all* men would be predestinated to eternal life, which, of course, is not true. What, then, does the clause "whom He did foreknow" mean? Does it mean: whom God did foreknow *would believe*? Impossible! Plainly that would be an addition to the words of Scripture, an interpolation, an alteration of the text. Instead of reading: "*whom* He did foreknow," the text would be made to say: "*whose belief, faith*. He did foreknow." The object of the verb foreknow would be changed from "whom" to "faith," a word not in the text. Instead of foreknowing *certain people*, *οἷς* = "whom," as the text plainly says, this interpolation would make the text speak of foreknowing the *faith* of these people. Such procedure does not *explain* the text, but imports a *foreign thought* into it; it is not *exegesis*, but a plain case of *eisegesis*. Besides, this interpolation, that God foreknew those who "*would believe*," destroys the whole tenor of the text, which is *consolation* for the suffering Christians, and it moreover militates against the very words preceding this clause, *viz.*, "who are the called according to His purpose." So this cannot be the sense. What, then, do the words "for whom He did foreknow" say? It is an irrefutable fact that the verb "foreknow," *προγινώσκειν*, according to the *usus loquendi* of Scripture, when used of God, is a synec-

nym for *foreordain*, *preordain*, *elect*. It is not within the sphere of this commentary to enter into a disquisition of all the pertinent passages to establish this Biblical usage. That has been done time and again in our various periodicals during the last thirty years. For our purpose it may suffice to adduce just one passage, the cogency of which will be immediately seen also by readers of the English version of the Bible only. Peter says: "Christ verily *was foreordained* before the foundation of the world, but *was manifest* in these last times for you" (1, 20). Now, if we consult the Greek text, we shall find that the word translated "*foreordained*" is προϋνώσκειν, the very same word that is employed in our passage (Rom. 8, 29), and is translated here and elsewhere by *foreknow*. Why, then, we ask, did not the translators of our English Bible so render the verb in 1 Pet. 1, 20? Why does the passage not read: "Christ verily *was foreknown* before the foundation of the world, but *was manifest* in these last times for you"? Because such rendition would not do justice to this powerful and plain text. Two acts of God are described, one taking place "before the foundation of the world,"—that act was to "*foreknow*," i. e., to "*foreordain*," Christ as the Redeemer of the world; the other act, the execution of this eternal decree, taking place "in these last times," was to *manifest* Christ as the Redeemer. This is the thought the sharp antithesis of the two Greek verbs—προϋνώσκειν = was foreordained; φανερωθέντος = was manifest—loudly demands. To read the text: "Christ verily was *foreknown* before the foundation of the world" and to understand "*foreknow*" in its primary sense: God "*knew beforehand*, before the foundation of the world," that Christ would be the Redeemer of the world, and therefore manifested Him as such, says next to nothing. Only foreordination, predestination, and manifestation, not a mere mental knowing beforehand and manifestation, does justice to the two verbs that are so strongly set over against each other. So the translators of our English version, knowing the *usus loquendi* of προϋνώσχω, to *foreordain*, *preordain*, *elect*, observing

furthermore the strong contrast between the two Greek verbs: *προεγνωσμένου* and *φανερωθέντος*, the one, as afore said, describing a decree of God in eternity, the other telling of the realization of that decree in time, rendered the passage admirably thus: "Christ, who verily *was foreordained* before the foundation of the world, but *was manifest* in these last times for you." Christ was *foreordained*, *preordained* as the Redeemer from all eternity; in time this decree was carried out: He was *manifested* as such. Thus it is evident that the meaning of *foreknow*, *προγινώσκω*, in this passage, is *foreordain*, *preordain*, *choose beforehand* unto Himself. The same holds true of other passages in which this verb *προγινώσκειν* is used of God. (Cf. Acts 2, 23; Rom. 11, 2; 1 Pet. 1, 2.* So also of our passage. The apostle had spoken of those "who love God" as being "the called according to His purpose." The latter phrase he now resumes and explains. "For whom He did *foreknow*," *foreordain*, *choose unto Himself*.—and these are "the called according to purpose."—"He also did predestinate." So God from eternity foreordained, chose, certain persons unto Himself to be His own. The text does not give the *reason* why God did this; it simply states the mere *fact that He did so*.

We proceed with the text. These persons whom God *foreknew*, preordained unto Himself, chose for His possession. "He also did *predestinate*." Both expressions: *προέγνω*, foreordain, and *προώρισε*, predestinate, describe one and the same eternal counsel of God, but from different view-points. The former has reference to the individuals that God foreordained, chose unto Himself; the latter looks to the end, the goal, for which they have been elected.

Now, what is the purpose for which God predestinated those whom He chose? "*To be conformed to the image of His Son*." That says: In eternity, when God elected those persons of whom the text speaks, He at the same time decreed that once, in spite of the power of Satan and his hellish cohorts, they should bear the image of His Son in everlasting righteous

* For full exposition see Stoeckhardt, *Römerbrief* and *Petrusbrief*

ness, innocence, and blessedness. Heavenly glory should be theirs (1 Cor. 15, 49). Their "vile body," the body of humiliation, "shall be changed, transformed, that it may be conformed to the body of His glory" (Phil. 3, 21). That this is the meaning of the text the context proves, for the apostle proceeds: "*that He might be the First-born among many brethren.*" In yonder life, in the *status gloriæ*, there will be "many brethren," a great family of children of God, and among these Christ, our Brother, will hold the rank of the First-born, the Leader, the Captain of our salvation, who brings many sons to glory (Heb. 2, 10). That high-priestly prayer (John 17, 24) will be answered: "Father, I will that they also whom Thou hast given Me *be with Me where I am, that they may behold My glory* which Thou hast given Me." From eternity God has foreknown, *i. e.*, chosen us unto Himself to be His own, and predestinated us to eternal glory. This His firm purpose cannot fail. How great is the comfort for suffering Christians contained in this text! The attainment of the goal, eternal glory, is certain. They may rest assured that the sufferings of this present time, indeed, "that *all* things must work together for good."

Thus far the apostle had spoken of God's eternal decree of election. What God has purposed to do in eternity He unfailingly carries out in time. Of this Paul now speaks. "*But whom He did predestinate, them He also called.*" God has not only set the goal, eternal glory, He has also provided ways and means for us to reach it. The way to eternal glory leads through the Kingdom of Grace. He sends His messengers into the highways and byways with the glorious Gospel of our salvation. This Gospel, the glad tidings of the free grace of God by faith in Christ Jesus, is "the power of God unto salvation to every one that believeth." God *calls* us through the Gospel, brings us to Christ, to faith in Him, and *justifies* us, declares us righteous in His sight. And He that has begun the good work in us will also perform it (Phil. 1, 6). Of this the apostle is so certain that he speaks of the glorification to

come in yonder life as being completed now already, saying: "*and whom He justified, them He also glorified.*" And now let hell and Satan rage against us, let afflictions, sorrows, pile themselves up mountain high, let the waves of adversity threaten to overwhelm us, all can harm us none, for "we know that all things work together for our good"; we are Christ's, and no one, yea, nothing, shall pluck us out of His hands.

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(*To be continued.*)

MINISTERIAL DECORUM.

The consideration of the matter that properly belongs to this subject needs no justification. Though it refers chiefly to our behavior in the presence of others, and has therefore much to do with the merely formal and the merely external, yet its discussion by young men preparing to be ministers needs no apology.

It is true, the decorum observed by the pastor or preacher bears no relation to the purity of the doctrine he preaches, but it is equally true that the proper effect of a very excellent sermon easily could, by indecorous behavior either while in the pulpit or afterward, be very sadly neutralized by the preacher himself. For the conduct of the minister of God's Word as preacher and pastor does enter into, and does affect profoundly, the thought and social life of his people. His unofficial words and his general bearing have much to do with the thinking and life of those people for whom God holds him to account. We do not wish to inject into the busy and responsible life of the pastor any element that would, by its mere formalism or its elaborate mannerism, conflict with, or prejudice, or impair that sturdy, wholesome manhood always important, always so refreshing to meet. But on the other hand, neither can we look with complacency upon the tendency that would hold in contempt all respect for conventions among people and hold in defiance the rules underlying what is commonly known by the term "good breeding." The educated or schooled

bore is about the limit in social life, but in the ministerial life he is not only insufferable—he is a menace. The importance of self-training, discipline, and education in his behavior appears when we reflect that a knowledge of social customs or usages, a willingness and ability to conform to them, is very closely related to the ability to preach impressively. To illustrate: If men or women do not know or observe the rule of the road, “Turn to the right,” their movements along any street or highway would be a continuous disturbance to traffic. They would be not only annoying in their movements at all times, but extremely liable to become, and be the cause of, a center of danger to themselves and to others at any time. In large measure it is so with the failure to know and observe social customs by the minister of Christ. He must become a menace to the spiritual welfare of others, and to that extent does imperil the efficiency of his ministry of the Word.

Decorum respects behavior. Behavior comes from the word *behave*, compounded of *be* and *have*. It signifies to have one’s self, or to have self-possession. Other words, distinguished by a slight shade of meaning, but in a popular way used interchangeably with it, are conduct, carriage, deportment, demeanor, etc.

In the Christian minister this charming human virtue becomes a Christian grace. It is in his case a work of God’s Spirit in the heart, touching the springs of life, and spontaneously flowing from pure, living faith. It is unquestionably enjoined in Phil. 4, 5: “Let your moderation be known to all men.” Here is urged a good, wholesome, gentle, mild, patient disposition toward others and treatment of others. What the exercise of this grace means, the many difficulties it must encounter and surmount, the discouragements you are likely to meet with from others, you will find all of them involved in the concept selfishness—your own, and that of others. Here you will find it of advantage to explore the depths reached by Paul’s words in Rom. 14: “For none of us liveth to himself.” But do you remind me that this conduct of which we are speak-

ing is the mere external habit of behavior? Even so! But it is the external behavior of a man exercising the office of the ministry of divine grace. And the motive that impels a minister to carefulness in the little, incidental observances of this office is a very grave one. It is none other than that the ministry of the Word of Grace be not hindered by lapses in behavior insignificant enough in themselves, but that it have free course to accomplish God's purpose. Be it well understood that the minister is in this thing not a patronizing simpleton, who would become a dude or a fop out of consideration for his own popularity. The strong current of purpose, and the attitude toward others by which such purpose is consummated, is in the minister just what it was in Paul: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." "I am made all things to all men, that I might by all means save some" (1 Cor. 9).

Keeping now in mind the source of right ministerial behavior, *viz.*, the work of the Spirit of God by His Word unto faith and careful conduct; and the human fundament in equipment best suited to base such behavior on, *viz.*, self-possession and studied mental poise, we are ready to note what things specifically are required that correct decorum in the ministerial office may be attained. This calls upon us to adjust or correct certain personal defects not only, but certain irregularities of habit that interfere with good ministerial behavior; and then, that the conduct of our office be in consideration for others.

1) One of the first things to which the minister should address himself in this connection is the control of petty irritations. There are in reality some such irritations, though in many instances they are more imaginary than real. Oftentimes these trouble-makers would be considered quite in the order of things, commonplace and to be expected, were they not seen through a highly wrought, perhaps overwrought set of nerves. That they are highly mischievous when uncontrolled, there can be no doubt. While under their influence it is exceedingly dangerous for you to meet a second person. In such abnormal

state your words and bearing, to that extent, misrepresent you. But what are some of these little irritations? They may occur at any time, but are particularly dangerous when they pop up during public service or immediately afterwards. It may be nothing more than a little blunder by the organist or by the choir; it may be a more or less trifling neglect on the part of the janitor, or, indeed, a petty, though inexcusable, break by the preacher. Such things do happen. But they are not a reason why the minister should execute all the details of a brain-storm on account of them. I suppose there are in every congregation a few well-intentioned and highly benevolent villains. They approach you generally with two things — a self-prepared list of the sick, and what they are sick with; and a list of minute inquiries as to the degree of respect accorded by you to a similar list the Sunday previous. Nor is it likely to improve your spirits to recall that of the previous list you found not one of the supposed patients at home when you called. These are only a few; there are many others, but they are easily recognized when you meet them. Now, if you were to permit yourself to be controlled by such irritations, your ministry would be greatly prejudiced thereby. But how can the minister control annoyances like these? The place to begin is not with the offenders, but with himself. He shall need a liberal supply of God's abounding grace through His Word, also a liberal and increasing supply of God's goodness in the shape of carefully fostered and properly fed nerves. You will need both. And if I were to emphasize the latter, it would be because that is the most commonly neglected. Turn into the channels of your daily life a perfect flush of common sense. Be sane. Don't eat, sleep, work, or play like a fool. Be moderate! You have great need to husband the highly delicate and sensitive system of messengers God has placed in your bodies. Nor should you forget the effect your impatience, your petulance as a minister must have upon your people. Let a generous allowance of your own faults counteract this tendency in you. Remember that the congregation, generally

speaking, needs quite as much grace to put up with your foibles as you need to put up with theirs.

2) It must further be remarked that a wholesome regard for conventions is materially impaired when the minister permits himself to be controlled by capricious or fanciful likes or dislikes. If in regard to nothing else within the sphere of your experience, right here your education, and the culture you derive from it, ought to show you comparative values. As a minister you should be above insisting on the carrying out of a mere whim. With regard to the thing that does not matter, is in itself indifferent, do not imperil your reputation or influence by making an issue of your judgment based on what you may happen to like or dislike. Just this excites opposite judgment, and even though you should win out, the victory were too costly. I know of a minister who separated and scattered his congregation over the question of placing a hymn-board in the church. He got the hymn-board, but at the awful price of a divided congregation. You can afford to win only with God's Word. And then it is God's victory, not yours. And the pastor should be particularly careful not to permit the temptation of an appeal to his taste or judgment to betray him into asserting and stoutly maintaining what the best interests of his office require to be suppressed. Now, it may not be entirely denied to a minister that he have and enjoy, in a private way, his own little fads and fancies. But the congregational life should, through him, bear no evidence of them. In this respect he should have the mind of Paul: "I know nothing among you save Jesus Christ, and Him crucified." Be engrossed and concerned with the things that matter, things of permanent and abiding value, and then your fanciful notions will not be so likely to bring harm either to yourself or to others.

3) Ministerial decorum is greatly enhanced by controlling, or, better, by putting away entirely, the habit of careless speech. The minister of the Gospel, as a preacher of the doctrines of divine revelation, must abound in speech and in the use of

sound words (2 Tim. 1, 13). But aside from the teaching of God's Word publicly and privately, it is surprising how little a pastor really needs to say. Even as in his capacity as teacher his words must be carefully chosen and sound, so in his unofficial social intercourse with people his every word should be considered. This ought ordinarily to obtain with every one for obvious reasons. But with the minister it is of exceptional importance because the prestige properly attending his official utterances is associated, in the minds of the people, with his private or personal speech. These two phases of the ministerial life are very sensitively related in the minds of the people, and that the first phase may be maintained in its necessary authoritativeness the other should receive thoughtful attention.

The necessity to exercise such care you will find to be ever present. But there are times when less opportunity for deliberate speech is afforded than at other times. I believe one of the most critical moments for the pastor is when meeting his people immediately after the hour of public worship. It is so for several reasons. The minister is then just emerging from a period of stress and nervous tension, with any one of the many possible feelings prominent; *e. g.*, it is possible for him to be playfully glad, verging on merriment, that it is over with; or he may feel depressed or discouraged at what he considers to have been a somewhat rocky performance; or in his sense of victory achieved, he may be looking for new worlds to conquer. Now, then, fancy yourself meeting dozens of people, many of them feeling it necessary to say something, and something that requires your attention. One wants to be clever, another feels it proper to be grave, still another thinks the courtesy of a compliment in order, while a fourth feels it incumbent upon himself to add to his word of appreciation a little slam, just so the preacher, entirely for his own good, doesn't get too big-headed, and the like. When such situations arise, whatever else you do, do not speak. Get your face working, be it smile, frown, or, perhaps better than either,

a blank: use your face, but hold your tongue. But such situations do not arise in every congregation, a thing for which both pastor and congregation should be profoundly grateful.

However, the social life of the minister and his congregation demands that they meet more or less frequently in hours of social converse. At such times and at all times of personal contact the minister should not only "avoid profane and vain babblings," but should be the man of God with few and well-chosen words.

Far better for the minister of the Word that in ordinary association with his people he be commonplace, that his speech call forth no remark, than that by an exhibition of wit or brilliance he be led to say at the moment words that, remembered, would impair the influence of his teaching for a long time. Better be known as a silent pastor than as a brilliant conversationalist. Not long ago it was remarked by a member in one of our prominent churches, "Every time I see my pastor in the pulpit I am reminded of a story he told me on one occasion, and the remembrance is disturbing, distracting." The story may in itself not have been very wrong, but it was very wrong to have come from the minister. Young gentlemen, I assume I need not enlarge upon a possible tendency among us to detail little bits of wit that in themselves are of a morally shady, questionable, or unclean nature. Do not be deceived into thinking that others will look upon you as only the more human, as the more a man among men, for so doing. The better among men will regard you as the less human and the more beastly, and must be led to think of you as not measuring up to the standard of a man among men. Always be clean in your speech. Whether or not you are committed in principle to a single standard of morality, or moral comity for the sexes, does not enter into this question. Remember, modesty in speech is not necessarily an evidence of effeminaey. On a grade even lower than this is the habit some people have of endeavoring to ornament a piece of wit with a commonly known word of Scripture. The pastor must not only never be guilty of this himself, but must rebuke it whenever it occurs.

Permit me to point to another very critical moment for the preacher. It is after the sermon, and before he leaves the altar. This is the time usually assigned to the making of announcements. Just then his mind and his tongue are likely to be rather active, due to their exercise in preaching. But have a care! While the moment is in a way a free one, do not say anything that may do violence to the spiritual tone of your sermon. Be cheerful, betimes, but never be funny in your announcements. Studiously avoid slang or witticisms. Because your sermon, in which you have been the mouthpiece of God, has now been delivered, you would do very unwisely and indeed very wickedly to spoil its effect by careless speech. State what you must say in a brief, dignified way, and then proceed to close the service. It is very alluring, and very easy to sin in this. And the effect of yielding here is frightful to contemplate. What a travesty upon an otherwise efficient ministerial career is it that people are led to feel and to remark that the most interesting and appetizing performances of their preacher are his announcements.

But in addition to correcting habits of careless speech, the circumspect minister will no less give attention to carelessness and rudeness in action, and endeavor to correct these. You need watch your actions in official public and private ministrations, and, too, in all your social activities. To govern his activities in all these relations, this general proposition may be laid down: The minister should avoid unreserved familiarity with his people. It is likely to breed contempt. It will make very difficult, if not impossible, the proper discharge of pastoral duties in many a situation. Then, too, you may learn things of your people you do not need to know, and they may learn things of their pastor they do not need to know. Be easy, affable, accessible in your manners and bearing, but stop before you become familiar. Do not get intimate with a parishioner; it may be misunderstood,—unless you mean to marry her. And in that case have it over with as soon as possible.

But in these two relations, your official and unofficial capac-

ities, watch your personal habits. Do not make your toilet in public. Attend to your ears, nose, eyes, teeth, in the privacy of your own room. Scratch your head with your comb or fingers all you please,—but never do it in public. Use your sacristy for these things, and not your pulpit. You may not be able to afford fine clothing,—you do not need it,—but you can afford to be clean and tidy; indeed, you cannot afford to be otherwise. You should never need, or use, artificial perfumes. Particularly in the sick-room or in the public service your breath should not smell of tobacco or liquor.

Indulge me a few remarks concerning behavior before the altar. When approaching the altar, do not swagger leisurely as in a sense of officiousness on the one hand, or, on the other, do not hastily strut about as if in a nervous excitability. Since you are here handling divine things, let yourself be as inconspicuous and your actions as unnoticeable as possible. If it becomes your custom to occupy a chair by the altar, do not sit in the presence of the congregation with legs crossed or with feet or hands nervously twitching or unnaturally twisted. You will instinctively see all of your audience you need see, but avoid sly or furtive glances about the church. Actions such as these attract embarrassing attention, and may distract the mind of your audience. Avoid any action that may interfere with the devotional spirit of the congregation assembled. Proper decorum before the altar is, I believe, possible only if at all times and everywhere the minister exercises watchful discipline over himself, and when, in the act of ministering divine things, he concentrates his mind, not on himself or his audience, but on his work, the business before him.

But the minister is not always before the altar. As a pastor he will be a familiar figure on the street within the limits of his parish. The particular bearing or carriage of the pastor on the street is of sufficient importance to demand your attention. While you should not destroy your individuality, you should give it conventional training. In walking do not develop, much less cultivate, a gait, or peculiar manner

of walking. The untrained, awkward shambling of the lout is no more excusable in a pastor than in a business man or a soldier. When on the street, ever be ready to extend the commonly recognized courtesies to all people and to all ages. If I here insert a bit of personal experience, I assume you will not think me posing as a complete and ideal illustration of my advice. For I am frank to confess that my ideas may be a good deal better than my ability to execute them. Some time ago I was obliged to change my residence. Living in the vicinity was an old resident and rather a conspicuous character. He was unchurchly and a Freemason. At first he consistently sought to avoid a casual street-glance or any exchange of civilities with me, or, at least, I thought he did. But at last he was accidentally cornered, and was obliged to reciprocate my acknowledgment of his presence. Our meetings are now accompanied by mutual greetings and, now and then, bits of conversation. Our relation to-day is such that an approach to more pertinent matter would, I believe, not be considered inappropriate by either of us. While your accessibility must not dissipate your dignity, your dignity must never defeat the ends of your office. You will find it inadvisable, most of the time, to make your courtesies wait on formal introduction.

And when you are on the street, it will be assumed you are about your business; so do not smoke there. And why not? Not that you may hide the habit, of course not. You should avoid smoking on the street for much the same reason that you do not eat your potatoes or drink your coffee there. And when you make pastoral calls or visits, let your visits subserve some purpose of your office. Do not be a loafer among your people. Whether he be a blacksmith, a cobbler, or a banker, never make his place of work your place to kill time. Many evils arise from this habit. You are idle while doing so. And you cannot afford this. You interfere with another's work while doing it. This you have no right, official or personal right, to do. You are likely to talk too much or too unwisely while doing it. And in some cases it may be reciprocated. And

before you know it, you will have a loafer on *your* hands. And then you will have a situation of your own making that affords excellent opportunity for the development of a crisis that may require the good offices of the visitor of your district.

Ordinarily, when your visit in a private family is extended beyond the time it takes for you to do your work there, you inconvenience some one. And when this becomes a habit with you, you become a nuisance. Do not accept pot-luck invitations to meals from the members of your church. Such invitations are, for the greater part, sincerely given, but they involve a freedom and an indiscriminate social mixture that renders it very wholesome for the pastor to keep away from. They are generally extended by people with more zeal than Christian knowledge and experience. You will likely by this time have a family. When you accept an invitation to dine out, let it be for yourself and family. I need not warn you against the habit of assuming a vacant chair and a welcome at any table in your congregation without invitation, the only requirement being that you happen to be in the vicinity of such and such a house at meal times. Only such as are in a class with the tramp or hobo work that stunt.

As a preacher or as a pastor you will of necessity make many appointments. On the first page of your appointment record write in capital letters the word "Punctuality." Be scrupulous in keeping the time of all your appointments to the very minute. Begin your public service on the minute. A prompt congregation can quickly be spoiled by a slow, tardy minister, even as a tardy congregation can be measurably brought to time by a prompt minister. Observe with exactness the beginning of your period for confirmation instruction. Do not teach children, by your example, the slovenly and indifferent habit of tardiness. They will readily conclude that your work with them is not of first importance. In all your engagements, whether they be official or merely social, learn to have as much regard for the other fellow's time as you would have him respect your time. This is especially to be looked to in your

unofficial life. What disappointment, distress, and even disgust are occasioned by the minister and his family appearing at the home of a member an hour or so after the time set for dinner. No explanation, on the basis of truth, can atone for the offense. For, generally, it is totally inexcusable. If your hostess, in consequence, is nothing more than politely agreeable, do not blame her; blame yourself. In every respect it is the mean habit; and if you are in it, get out of it before you enter the ministry. It is a wonder that any ministry can hold up long under the maladministration of a dilatory pastor.

To close my talk to you, I have reserved a matter which I regard as basic in importance: the supersensitive nature and the unduly suspicious disposition. This is so important, not only because non-attention to it may be the source of much distress to the pastor, but because education and culture has a tendency to quicken the sensitive nature of a person, which, in turn, so easily leads into unjustifiable suspicion.

The faithful minister will never experience the need of inquiring of his people how they like his preaching or himself. He not only quickly enough becomes cognizant of any waves of approval or disapproval, but seldom fails to sense intuitively an undercurrent of judgment or feelings with respect to himself, if there is one. The status that should obtain is, of course, this, that the congregation neither praise nor blame the minister, but praise and exalt the glorious word and doctrine he preaches as long as such word and doctrine be of God. Yet the pastor should not be content with the uncertainty of an isolated and purely official esteem, in which there is a noticeable lack of that personal confidence and cordiality every minister has a right to expect. But in case he may not be able to discern the presence of all he has a right to look for, he should not at once assume that it does not exist. He should not so anticipate trouble as to project only the possible or probable into the realm of the real or actual. Be not too quick to discover offenses, either against others or yourself. I do not mean that among your people you ought to be known as a numskull,

unable or unwilling to recognize or to adjust an offense against your office or person. This you must never permit to pass by unnoticed, unchallenged, or uncorrected. But I do mean that the minister should exercise that rare grace of wisdom and of patience that takes time kindly and deliberately to look at a word or an act from every possible angle before reaching a conclusion. It is not necessary to become quickly angry, for you are likely to prejudge. The habit of prejudgment is likely to follow that of hasty judgment, and is fatal to the influence he should command among his people. If you would be wise as the serpent and harmless as the dove, you would do well to put into discipline that too sensitive nature you may have, and to curb that tendency you may have to look for trouble.

I desire to commend this matter of self-culture to your attention. In a given situation satisfy yourself that you are right; for this will go far toward giving you that mental poise upon which gentlemanly conduct so largely depends. I assume you know what it means to be a man, and I submit that only a man can afford to be a gentleman. And the stronger his manly character is, the more competent can he become in dispensing these polite civilities which render his social life agreeable to others, and which remove many elements of possible harm from his official life.

To be civil, courteous, and decorous in conduct you need not be a hypocrite. Dishonesty enters only when you are not sincere in what you say or refrain from saying, or in what you do. And this, in turn, is controlled by your motive. And this, in a nutshell, should be your motive: That the Word you preach, which is the power of God, be not hindered by your foibles, your thoughtless peculiarities. Yes, indeed, God will accomplish that which He pleases by His Word ministered. - but, O young man, you are to be the minister! Therefore neglect no opportunity that may increase your fitness to meet that responsibility with proficiency.

Pittsburgh, Pa.

W. H. DALE.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:

1. *LITURGY AND AGENDA*. IX and 428 pages. With appendix: Music for the Liturgy (also to be had separate), 57 pages. \$4.00.

The emancipation which the religion of Christ has brought to the spiritual life of man embraces the freedom from fixed forms of worship. The ceremonial statutes in Exodus, Leviticus, and Numbers, which were laid down for the Church of the Old Covenant, have no counterpart in the New Testament. The Church of the New Dispensation has no divinely prescribed liturgy and *agenda*. Still, the New Testament abounds in admonitions to the followers of Christ to engage in private and public, individual and joint worship of God. "The true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him" (John 4, 23),—this saying of Christ is the only regulation which the Author and Finisher of the faith that saves men has considered it necessary to apply to human acts of worship offered to the true God. This regulation is comprehensive, but it relates to the inward motive and quality of the worshiper rather than to the external expression and features of his worship. Christ has taught men that God esteems the doer more than the deed, the devout heart more than an act of homage, which even a hypocrite may offer, whose heart is far from the Lord, and whose worship, accordingly, is vain and valueless. When men draw near to God with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water (Heb. 10, 19—25), He condescends to join them in their public assemblies, and hallows by His presence every form of worship which the character of the day and season suggests to their faith. His presence is conditioned on one thing only, *viz.*, that they meet "in His name" (Matt. 18, 20).

Evangelical freedom from the old ceremonialism does not mean license and extreme individualism. There may be, especially in the joint public worship of Christians, things that are unbecoming. (See 1 Cor. 11, 14; Col. 2, 16 ff.) The apostolic warning: "Let all things be done decently and in order" (1 Cor. 14, 40), was uttered with reference to forms of public worship. In a similar connection the same apostle has declared: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not" (1 Cor. 10, 23), and has urged the members of the church to "follow after things wherewith one may edify another" (Rom. 14, 19).

The public worship of a number of Christians, by its very nature as a joint operation, requires ordering, to prevent confusion and collision. Moreover, whatever forms are adopted to express the homage of a company of believers, they must center around the communal interests of Christians. In the worship of the congregation the *vox ecclesiae* is to be heard, responding to, and reechoing, the

vox Dei in the Scriptures. Accordingly, the grand central truths of the Christian faith must find sole recognition and expression in a Christian formulary of worship. While the individual worshiper comes, indeed, to feed his own soul at the common banquet spread for all, and satisfies the special needs of his inner life from the stores of divine grace provided for all; while the individual believer in his heart undoubtedly connects with the common prayers, praises, petitions, and thanksgivings of all believers particular meanings which the words have assumed to him because of the peculiar way in which his Christian course is being shaped for him, still there is in the liturgical formularies of the Church little, if any, room for the expression of private spiritual experiences. For these, other provisions must be made. The liturgy of the Church and the official sacred acts of her ministers must be characterized by objectiveness. The entire liturgy is really a confession on the part of the whole Church, and its forms must be in harmony with the common faith and the common life of faith of all its members, so that any Christian who chances to come into an assembly of worshipers can at once intelligently and sympathetically enter into the religious exercise, and any non-Christian who witnesses an act of Christian worship is at once informed regarding the essential, basic, central facts of the religion of Christ.

The oldest Christian liturgies are stamped with this quality of objectiveness, and are thus clear echoes of the Word of God with its universal message to the children of men. Within these formularies for molding the worship of the believers there has been ample room given to the fervor of every sentiment which the heart may seek to express in worship. The admiration and the fear of the believer, his sorrow and his joy, are all attuned to great facts and themes of the divine revelation, and are ringing with the sonorous keynote of redeeming mercy.

The early Christian spirit of worship has reappeared in the liturgies of the Evangelical Lutheran Church. There is a stately dignity, a heavenly grandeur, in these forms of worship which awes, while it inspires and elevates, the worshiper. Also by her liturgies and *agendas* the Lutheran Church had offered to the world the evidence of her apostolic and ecumenical character.

From the liturgical treasures of our Church the contents of the present volume have been drawn. They may be divided into three parts: 1. Liturgies proper, which offer forms for various services, with the necessary material for their enrichment and embellishment; 2. forms for official acts of a Lutheran minister—the conventional *Agenda*; 3. forms for use on extraordinary occasions that arise in an organized Christian society, such as anniversaries, special services, etc. These divisions are, indeed, not indicated in this sequence and under these heads in this book. While a logical order has been followed in the arrangement of the contents, it has not been possible to run a clear dividing line between the various departments. The divisions aforementioned have been given merely for the purpose of indicating the general character of the book and the wealth of its contents.

The ENGLISH LITURGY herewith offered to the Church is supported by the authority of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. The thought was first suggested many years ago to the pastors of the English Synod of Missouri and Other States. They and their congregations had largely come out of the German body just named in the period of transition from the use of the German to that of the English language. They had only a meager hymnological and liturgical literature, altogether inadequate to the increasingly varied needs of their growing organizations. Individual pastors helped themselves by making translations from German books according as needs arose in their work, or borrowed material which appeared suitable to them from existing English liturgies. This was done, of course, at the sacrifice of uniformity. The desire to have a common ritual for all sacred acts of congregations and their ministers prompted the English Synod to collect liturgical material and to appoint a committee on liturgical forms and forms for ministerial acts. When the English Synod of Missouri had become the English District of the Missouri Synod, report was made to this latter body at its convention in Chicago, in 1914 (see minutes, p. 126 f.), that the manuscript for an English *Agenda* had been completed, and publication might begin. The Synod referred the manuscript back to an enlarged committee, whose duty it was to be to carefully examine and, if necessary, revise the manuscript, and then proceed with the publication. This work was completed 1915, 1916, and 1917.

Yeoman's work was performed in the preparation of the manuscript for this book by Dr. C. Abbetmeyer, to whom especial credit is due for the task accomplished from beginning to end. The history of this book evidences that it is not a hasty production. Many hours of patient and critical study have been spent over its contents, both by Dr. Abbetmeyer and his assistants, Rev. H. Eckhardt, of Pittsburgh, and Rev. G. Wegener, of New Orleans, and, at the final revision, by the Committee of the Synod, Profs. Dau and Graebner and Revs. Buchheimer and Fritz. The aim of all who have labored to prepare this book has been, 1) not to offend against any sound liturgical principle of the Christian Church, — a danger that American subjectivism and love of what is peculiar has not always avoided in this kind of literature; 2) to give this book an unmistakably Lutheran stamp and character; 3) to overlook no occasion in the life of the Lutheran Church that may call for liturgical action. In this last respect the compilers may seem to some to have done supererogatory work by embodying in this book liturgical forms, prayers, etc., which will be rarely used. And yet, it is possible that others find it incomplete. — The mechanical make-up is excellent. The sewing is strong, yet leaves the book flexible; it readily lies open at any page. The edges are red-stained and gilt; the cover is of American morocco with overlapping divinity circuit.

In the Lutheran Church the music during the service is a matter of moment. It is, therefore, proper that we call attention to the 57 pages that have been added at the end of the book. Much critical and patient labor has gone into these pages, which only experts will

recognize and be able to value. The compiler, Mr. E. Seuel, endeavors to inform those who will use this book regarding the principles of the liturgical chant. He says:—

The singing, or rather the chanting, of parts of the liturgy in Lutheran Churches is by no means a *modern innovation*. Chanting was part of the public and private forms of worship even in the Old Testament, and the chants of the early Church of the New Testament are undoubtedly adaptations of traditional Old Testament forms. In the third century of the Christian era Ambrose fixed, by episcopal authority, certain tunes (tones) of melodies for the liturgy; his work was much expanded and amplified by Pope Gregory in the second half of the sixth century. Indeed, Gregory's arrangement of the liturgy is up to the present day essentially the form of the Roman Catholic services, and the foundation from which the Lutheran as well as the Episcopalian liturgy have been developed.

Luther, when he emancipated himself and the Church from the thralldom of papacy, had no intention of abandoning the dignified and beautiful church services. On the contrary, he borrowed not only the general motifs of the Gregorian services, but actually the whole services, omitting and modifying only what in the course of centuries had come to assume a sacrificial rather than a service-character. Luther even called his service a Christian mass, and took keen personal interest in all its musical details.

In the course of years the early service-forms of the Reformation underwent many changes, some of which were caused by local influences, while others were due to the personal taste of individuals sufficiently prominent to impress upon the Church their preference for a time, often for a long time. Conferences and synods, both here and abroad, have made frequent attempts to regulate the liturgical forms by resolution; after all, however, not resolutions, but popular consent establishes usage.

The old Gregorian chants in vogue in the Roman Catholic Church at the time of Luther, and in almost unchanged vogue in the Roman Catholic Church of to-day, were designed for a Latin text. Besides, they reflected the tastes of the times, and that taste of the times delighted in slurs. The twentieth century does not delight in slurs. Slurs, such as Haendel could write with impunity in his marvelous choral fugues, Mendelssohn, a century later, used very sparingly, and present-day composers will use them only as an oddity. A well-trained singer may sing such slurred syllables with fairly pleasing effect, but an untrained singer cannot chant them before the altar without annoyance to the worshipers. Why force the German or, in the present case, the English language to slur syllables when the melody of the chant is perfectly adaptable to the text without introducing slurs? Why mar what need not be marred?

Most Lutheran pastors have realized these uncomfortable features of the liturgical slurs and have abolished them, and many congregations have rejected the entire chanted form of the liturgy, to which they probably would have become reconciled but for the unmusical slurs. The American Lutheran Church, especially the

Missouri Synod, has in this respect departed from the forms laid down by its own great liturgical writer in this country, F. Lochner. In the Lutheran Hymn Book and in the present revision of the *Music for the Liturgy* practically all slurs have therefore been eliminated, not so much as offering something new, but rather as reflecting present usage.

The adaptation to English texts of the old Lutheran liturgical forms that were written for a German text has produced not a few instances of incongruity between the spoken accent and the musical accent. Whenever the monotone of the minister's chant at the end of a phrase changes to a musical figure in diatonic or chromatic intervals, a musical stress or accent results. Now, unless this musical accent coincides with the spoken accent, the disagreement between the music and the text is undignified, to say the least; in some cases the contradiction between the words sung and the manner in which they are sung, tends to destroy the entire solemnity of the chant. Such misplaced figures as escaped the attention of previous editors of the Common Service have been corrected in this edition.

The *Music for the Common Service* published in 1907 by the American Lutheran Publication Board under authority of the then English Missouri Synod, and the Lutheran Hymn Book begun by the same publishers and the same Synod, but completed by the present publishers, — the English Missouri Synod having become the English District of the parent body, — are the two books upon which this revision is based. The Hymn Book, being more modern (first published in 1911) and much more widely in use, was given preference in all cases of disagreement between the two.

A few suggestions as to the use of the book may not be amiss.

The minister should take the chanting of the liturgy quite seriously. Chanting, as the old liturgists defined it, was *choraliter legere*, i. e., reading in a singing tone. It is neither drawling on the one hand nor, on the other, jumbling a string of monotone syllables in great haste to reach the next figure. The text is more important than the chant, the *legere* more important than the *choraliter*. But just as a faithful preacher will not only prepare his sermon with due regard to literary form, but also aim to deliver it in the best manner of elocution at his command, so will the liturgist be mindful not only of the words, but also of the musicalness of his chants. The minister's work, all of it, is too consequential to permit carelessness in any detail. For instance, it is quite important that the minister rehearse any chant with which he is not familiar before attempting it in public service. This applies particularly to the collects, the musical setting of all of which could not be printed without unduly increasing the cost of the book.

The congregation's or choir's part of the liturgical services is largely under the control of the organist, who should fully realize the responsibility resting on his shoulders. If the chanting be too slow, the congregation will lose interest, and participation will soon diminish. On the other hand, if the chants are sung entirely too rapidly, especially without a breathing space between phrases or sentences, the solemnity of the service is materially impaired. The

organist should also bear in mind that he is to accompany the chants, not chant them on the organ; he *must not beat out the single syllables*, neither in full chords nor in staccato notes in treble or pedal. The accompaniment is a strict *sostenuto* of the proper chord until the time for the next chord comes. This applies with double force when the organist accompanies the minister in his solo portions of the service, for instance, the communion service. When accompanying the pastor, the organist should remember that he is not expected to lead the singing, as he must to some extent when accompanying choir or congregation, but that the minister is in every sense of the word the soloist, and is entitled to all the courtesy regularly shown soloists by accompanists.

The older school of organists has been taught to accompany the pastor upon the manual only. This may have been good advice when organs were not provided in the pedals with a stop sufficiently soft to prevent undue prominence of the pedal notes. But there is hardly a modern organ on which, at least with the manual coupled to the pedal, the desired softness and vagueness of the pedal cannot be secured. To accompany without any pedal notes most pastors and congregations will realize as a thin, incomplete background to the pastor's chant. The organist, more than any one person, more even than the pastor, can by injudicious use of his instrument spoil the liturgical part of the service, and the organist should therefore take his part of the service with the full degree of seriousness it merits, by no means forgetting that he is not a soloist during the service, but accompanist. His turn for solo performance comes in the postlude, and not sooner, unless the order of service locally provides for an organ number during the lifting of the collection.

D.

2. *LUTHER EXAMINED AND REEXAMINED. A Review of Catholic Criticism and a Plea for Revaluation.* By W. H. T. Dau, Professor, Concordia Theological Seminary, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. 1917. VII and 243 pages, 5x7½. Paper covers, 35 cts.; library edition, canvas, \$1.00.

The estimation in which Luther is held by modern Protestantism has recently been stated as follows by a writer in a very popular German Catholic paper, the *Katholische Hausfreund*: "You cannot change a broomstick into a scepter by covering it with tinsel, vinegar will remain vinegar even in a champagne-bottle, and poison remains poison even under a sugar-coating. Honest Protestants are now heartily ashamed of this conspiracy against truth," the Lutheran Reformation, "and regret the revolt of Luther on account of the unutterably sad consequences which must be traced to this deed." The same note is sounded in the American Catholic press. It is not denied that Protestants occasionally rise in defense of Luther. But the task of Luther's apologists is represented as quite hopeless, not only because of the abysmal wickedness of the man whom they endeavor to save before the forum of public opinion, but principally because Protestants themselves at heart loathe the person of the Saxon monk, and assume the duties of an apologist only with a sort

of gloomy desperation to save at least some of the wreckage which Luther made of his reputation. Not only in popular Roman Catholic weeklies, but in pamphlets and brochures intended for distribution among American Protestant laymen the changes are rung on this latest monstrosity of anti-Protestant polemics. For this reason, if for no other, the time was ripe for Prof. Dau's *Luther Examined and Reexamined*. When the reader has finished even the first and second chapters, introductory to the main argument, all the constructions which Romanist controversialists have placed upon the attitude of the modern Protestant over against the person of the Reformer are perceived to disappear like mist on the heather. And the whole-hearted enthusiasm which radiates from these introductory chapters is sustained to the end of the book. To one even slightly versed in a subject in which the author here displays such mastery this must indeed be a cause of surprise. Not indeed on account of the Protestant attitude towards Luther as it exists in the imagination of some Catholics, but on account of the indescribable *mean-ness* of Roman Catholic polemics against Luther. With a fair opponent there is a certain measure of delight, even of exhilaration, in a historical argument, a delight akin to the pleasure which rivalry in track-athletics gives to contestants equally matched. But viewed even as a historical controversy, this parallel cannot be applied to the battle which rages about the person of Martin Luther. For utter and abandoned malignancy and mendacity the Romanist attacks upon Luther have one single parallel in all history: the attacks of certain Greek scribblers of the second century upon the person of our Lord. The University press of Styria, in Graz, some five years ago, sent forth a volume in which we find this precious bit: "Really his name was Luder, which in the language of the day signified a piece of carrion. The moon is full only once a month, but this dear man of God, especially in his later years, was full almost every night. Aside from the fact that the escaped monk lived in concubinage with an escaped nun, he was even then not satisfied, for he writes: 'Ich mache mir mit sieben Weibern zu schaffen.'" Fancy the task of arguing at all, let alone of arguing calmly, dispassionately, scientifically, with an opponent who relies for his best arguments upon the asafetida and valerian of the polemical pharmacopæa! To cross swords with such an antagonist, and with a score of them, at all, demands a strong control of one's faculties. To enter into each argument separately, as the author of the book before us has done, maintaining not only a well-balanced temper while handling such nauseous stuff, but actually striving throughout to win the opponent by means of calm ratiocination and appeal to common sense, is truly an achievement which must win admiration even from the most malevolent enemy. This, however, does not mean that the author has refrained from using certain sharp weapons which are compatible with gentlemanly conduct in a passage at arms. The chapter dealing with Luther's reputed coarseness and violence, one of the finest in the book, concludes with an imaginary conversation on a battlefield which struck the reviewer as a notable example of good-humored satire, which, for all its gentleness, pierces the very marrow of the opponent's argument. Elsewhere the author employs sarcasm of

a most pungent, yet withal not repellent character, as, for instance, when he discusses the fable of the murder which Hans Luther committed, and of which the identical locality was once pointed out to an English visitor: "By this time, we doubt not, it will be possible to exhibit to any confiding dunce the very horse-bridle with which Hans Luther committed manslaughter, also the actual hole which he knocked into the head of his victim, beautifully surrounded by a border of blue and green, which are the colors which the bruise assumed six hours after the infliction. The border may not be genuine, but we dare any Catholic investigator to disprove the genuineness of the hole." The resistance which Rome offers to the introduction of evangelical light is made the object of this powerful apolog: "In Numbers (chap. 22) there is a story told of the prophet Balaam, who went out on a wicked mission for which a great reward had been promised him. He rode along cheerfully, feasting his avaricious heart on the great hoard he would bring back, when suddenly the ass that bore him balked. The prophet began to beat the animal, but it did not budge an inch. All at once this dunce of an ass which had never been put through a spelling-book began to talk and remonstrated with the prophet: 'Am I not thine ass? What have I done unto thee that thou hast smitten me?' To his amazement the prophet was able to understand the ass quite well. This dumb brute made its meaning plain to a learned man. It was an intolerable outrage that an ass should lecture a doctor, and balk him in his designs. Luther is that ass. Rome rode him, and he patiently bore his wicked master until the angel of the Lord stopped him and he would go no further. The only difference is that Balaam had his eyes opened, left off beating his ass, and felt sorry for what he had done. Rome's eyes have not been opened for four hundred years. It is still beating the poor ass. It does not see the Lord who has blocked her path and said, 'You shall go no further!'" The nervous character of the author's style appears in such phrases as the following: The sale of indulgences was "the boldest, baldest gold-bricking that mankind has been subjected to." "Luther sighed for peace, but the moment he seemed to become conciliatory and pacific, his enemies set up a shout that he was vanquished. It seemed that they could not be made to comprehend the issues confronting them unless they were blown in upon them upon the wings of a hurricane." Many other specimens of the author's ability to convey his meaning in telling phrases might be quoted. — However, the most valuable feature of the book is the specifically theological argumentation, especially in the sections treating the doctrine of the Supremacy of the Pope, the Invisible Church, and the doctrine of Justification by Grace. Here the reasoning is based upon the sacred Scriptures, and the appeal is made to the reader's heart. It is especially on account of these chapters that we hope for a wide dissemination of *Luther Examined and Reexamined* among Catholic readers. The book comes opportunely at a season when interest in Luther and his work has risen to unaccustomed heights. May the wave of enthusiasm engendered by the Reformation Jubilee carry it into many thousands of American Lutheran homes! Yet the book is not a tract

for the present time only. Its comprehensive treatment of the subject, the cogency of its argument, and the vigor and limpid clearness of the writer's style assure it a permanent place in our polemical literature. G.

A few errata have passed unobserved in the above: p. 11, line 2 from bottom, read "Broene" for "Boehmer"; p. 14, line 11 from bottom, read "understood" for "understand"; p. 34, line 19 from top, read "eighteenth" for "twentieth"; p. 47, line 19 from top, read "entered" for "endured"; p. 53, line 18 from bottom, read "its" for "her"; p. 59, line 10 from bottom, strike "as"; p. 80, line 1 from bottom, insert "as" after "indulgences"; p. 81, line 2 from top, read "been" for "heen"; p. 83, line 11 from bottom, insert dash after "sins"; p. 96, line 9 from bottom, read "decide" for "decided"; p. 130, line 11 from bottom, read "Catholics" for "Catholic." D.

3. *THE DARK AGES.* A Survey of Religion and Morals in the Pre-Reformation Period. By *Th. Graebner*, Concordia Seminary, St. Louis. XV and 224 pages. Bound, \$1.00; paper, 35 cts.

This book seeks to aid in putting a quietus to the claim that the reformation which Luther undertook was a superfluous and injudicious movement, because there was really nothing to reform. We can sympathize with the author, who has collected the evidence offered in this book for the crimes of medieval Rome, when hearing him speak of the unpleasant task that devolved upon him. His has been the unenviable task of the prosecuting attorney in a very putrid case of crime and corruption. But the public thinks well of a prosecuting attorney who overcomes his own dislike in his efforts to serve the common weal: efficient service of this kind can be rendered only by a fearless exposure. The Church will think well of this book because of the wealth of information which it affords the reader on the state of the Church before Luther, and because of its timely appearance in this year of the anniversary of the Reformation. The author discusses, on the basis of unimpeachable contemporaneous testimony rendered during 250 years prior to the beginning of the Reformation, the following topics: Religion; The State of Society; Prelates and Priests; The Monasteries; The Power of the Clergy; The Courts Spiritual; The Traffic in Pardons; A House of Merchandise; The Holy City; Popes of the Pre-Reformation Age. These chapter-heads, however, reveal only in a general way the scope of the author's research. A glance at the index at the end of the book indicates many other subjects on which valuable information is offered in this book. The records of the past are made to speak to the astonished present in vindication of Luther and the entire movement in which he is the central figure. — *Johann Heermann* in his Reformation hymn "Wir danken dir, Gott, fuer und fuer" made Germany sing three hundred years ago: "Dass nicht mit Macht werd' hergebracht des alten Greuels finstre Nacht." The reader of this book will enter more readily into the spirit of that sentiment, and breathe the prayer of the faithful old German as he lays aside this book.

4. *WEIDE MEINE LAEMMER*. 532 biblische Geschichten vom Anfang der Welt bis zum Kommen Christi fuer Kinder und Eltern. Von *Carl Manthey-Zorn*. XVI and 661 pages. \$1.75.

The historical parts of the Old Testament are in this book retold in an easy manner for children, and each story closes with a brief prayer, so that the whole assumes the form of a collection of devotional exercises. It is a unique attempt to familiarize the young with the good old practise of family devotions, and to render the practise directly beneficial to them.

5. *THE GREAT REFORMER*. A Life Study of Dr. Martin Luther. Dedicated to the Young People of the Lutheran Church by *W. Wegener*. Translated by *F. G. Wyneken*. 127 pages. 35 cts.

This is a good reproduction of the German publication, which we noted in the last issue, page 182.

6. *MORMONISM AND THE BIBLE*. By *Rev. F. E. Traub*, Eden, Idaho. 5 cts.; dozen, 40 cts.; 100, \$2.50.

This twelve-page tract arrays in twelve chapters the errors of Mormonism against the testimony of Scripture, and is very serviceable as a means to meet the incessant Mormon propaganda in our country.

7. *STATISTISCHES JAHRBUCH* der Deutschen Ev.-Luth. Synode von Missouri, Ohio u. a. St. fuer das Jahr 1916. 203 pages. 75 cts.

This latest collection of statistics relating to the Missouri Synod can be appreciated only upon personal examination. We must content ourselves with recording in this place the sums total exhibiting the present status of the Synod as compared with the status at the beginning of 1914, the last synodical census taken prior to this. (Increases are denoted by +, decreases by —.) Pastors, 2,440 (+ 158; to this number must be added 303 professors and invalid and *emeriti* pastors, bringing the present total up to 2,743); congregations connected with the Synod, 1900 (+ 154); congregations not formally connected with the Synod, but served by pastors of the Synod, 1,194 (— 38); preaching-stations, 1,194 (— 50); souls, 972,128 (+ 22,367); communicants, 598,777 (+ 23,478); voting members, 143,361 (+ 8,153); parochial schools, 2,313 (+ 54); teachers, 2,652 (+ 89; of these, 1,228 [+ 36] are pastors, 1,121 [+ 24] male, and 303 [+ 29] female teachers); pupils, 96,737 (+ 450); pupils in Sunday-schools 85,910 (+ 10,804); baptisms, 38,112 (= 1,784); confirmations, 24,756 (+ 1,036); communion, 1,108,387 (+ 52,285); marriages, 12,849 (+ 748); burials, 13,138 (+ 779).

8. *KATALOG DER LEHRANSTALTEN* der Ev.-Luth. Synode von Missouri, Ohio u. a. St. fuer das Schuljahr 1916–1917. 79 pages.

Two theological, two teachers' seminaries, and seven colleges of the Missouri Synod report, besides their curricula, their teaching forces and the enrolled attendance in this annual catalog: St. Louis.

8 professors, 344 students; Springfield, 6 professors, 204 students; River Forest, 12 professors, 220 students; Seward, 10 professors, 137 students; Fort Wayne, 10 professors, 244 students; Milwaukee, 9 professors, 181 students; St. Paul, 11 professors, 133 students; Concordia, 7 professors, 146 students; Bronxville, 7 professors, 101 students; Winfield, 10 professors, 157 students; Conover, 4 professors, 52 students.

9. *SYNODICAL REPORT OF THE NEBRASKA DISTRICT*, containing doctrinal papers (German) by *Rev. W. Mahler* on "The Proper Use of the Law and the Gospel," and by an anonymous author on "The Support Due the Dependents of Deceased Pastors." 87 pages; 18 cts.

10. *SYNODICAL REPORT OF THE KANSAS DISTRICT*, containing the conclusion of a doctrinal paper (German) by *Prof. M. Graebner* on "The Spirit Striving against the Flesh." 52 pages; 11 cts.

11. *REPORT OF THE FIFTEENTH DELEGATE SYNOD OF MISSOURI, OHIO, AND OTHER STATES*, containing all the business transactions of the convention (German) which met in Milwaukee June 20—29. 168 pages; 50 cts.

12. *PRAISE AND THANK THE LORD*. A musical and vocal composition by *Herm. M. Hahn*. 4 pages; 30 cts.

13. *BEREA BIBLE CLASS LESSONS 1917—1918*. Edited by *Pastors A. Doerffler and L. Sieck*. 24 pages; 10 cts.; dozen, 96 cts.

This is the fourth series of lessons issued for the Lutheran Berea Bible Class Association. It treats the Ten Commandments and selected portions of the Gospel of John.

IL PICCOLO CATECHISMO DEL DOTTOR MARTIN LUTERO.

Tradotto dall' Originale Latino del *Rev. A. Bongarzone*. Autorizzato dalla Conferenza Inglese di New York del Sinodo di Missouri. 55 pages.

If Luther could have seen this little booklet, we imagine he would have quietly folded his hand and breathed a prayer over it, asking God to speed its mission of truth and love to men who met with lies and hatred the teachings of "reborn pure Christianity," as the author calls Lutheranism on his dedicatory page. This booklet is one of the most thoughtful and remarkable contributions to the literature of the Quadricentenary of the Reformation. It contains a faithful reproduction from the Latin text of Luther's Small Catechism. The questions on Confession have been omitted, but those on the Power of the Keys have been inserted. The Christian Questions are treated as an appendix to the Sacrament of the Altar, and are placed before the Table of Duties. A biographical sketch of 15 pages, compiled by the author, and a translation of Prof. Graebner's tract on the fundamental principles of the Lutheran Church have been added. We shall follow the fortunes of this little herald of true liberty and light with special interest and sympathy. — A year

ago the Small Catechism was published in a Spanish translation in Mexico. The Small Catechism is a most efficient missionary instrument.

Bericht ueber das Deutsche Ev.-Luth. Waisenhaus zu Addison, Du Page Co., Ill., ueber das Jahr 1916—17.

Success Printing Co., St. Louis, Mo.:—

1. *LIEDER ANDERER WELTEN.* Von Chr. Eckhardt. 170 pages.

The 100 or more poems in this volume, some of which are reprints and revisions of former publications, seek to express Christian sentiments on the mission of sacred poetry, the conflicts of the spirit with the flesh, the deficiencies of Christian church-life, the sinner's need of salvation, the recognition of divine favors, the Divine Being, and the blessed hope of Christians.

2. *SAENGERBOTE* issues its No. 18 of the current year (May 15) as a contribution to the Reformation Jubilee.

Lutheran Publishing House, Decorah, Iowa:—

DR. MARTIN LUTHERS FORKLARING TIL DET SYTTENDE KAPITEL AF JOHANNES'S EVANGELIUM. Kristi yppersteprestelige boen. Oversat efter Walchs udgave af M. K. Bleken, prest. 134 pages.

Luther's "unsurpassed exposition" of John 17—as Dr. J. Ylvisaker in the Foreword of this book rightly calls it—is here offered in a good Norwegian rendering. The author has been moved by reflections upon the many efforts made in this year to call to remembrance the great things which God did for the Church four hundred years ago to add his own contributions in this thoughtful form. It was an excellent choice, particularly in view of the movement toward church-union in his own synod and in the whole world, to invite attention to Luther's thoughts on the Savior's prayer for unity, which is so often misunderstood and misquoted.

Wartburg Publishing House, Chicago, Ill.:—

1. *THE LIFE OF DR. MARTIN LUTHER.* Sketched for Young People's Societies and the Necessary Directions for General Discussion Appended. By Prof. Dr. M. Reu. 210 pages; 45 cts.

The German original of this book was published some time ago, and this English edition is a revised reprint of articles that appeared in the *Lutheran Herald* in 1915—16. It is not a mere biographical tale of the life of Luther, but a teacher's manual for guiding pupils in a study of the leading events in the Reformer's life and his principal achievements.

2. *WARTBURG LESSON HELPS* for Beginners in the Sunday-school and Home. By Dr. M. Reu. English Edition by Rev. E. H. Rausch. 212 pages; 55 cts.

52 Bible stories are explained in this book, which is intended to aid the inexperienced teachers in the Primary Department of Sunday-schools.

3. *HE WHOM THOU LOVEST IS SICK.* Admonition and Comfort for the Sick and Suffering. Compiled by *Eduard Stannermann*, Ev.-Luth. Pastor. 80 pages; 35 cts.

An aid to the pastor in his visitations to the sick is here offered. The booklet contains suitable Scripture-passages, selections from hymns, and brief prayers.

Lutheran Book Concern, Columbus, O.:—

1. *THE GIFT OF HEALING.* By *Rev. J. Sheatsley*. 36 pages; 10 cts.

This tract blasts the claim of modern religious fakirs who pretend to hold a divine commission to "heal" people.

2. *WALDEMARS KINDERJAHRE.* Dem kleinen Volke erzahlt von *Lehrer A. F. Lorenzen*. 105 pages; 30 cts.

3. *JAN VRIES.* A Story of Early Lutheranism in New Amsterdam. By *Harry Melcher, A. B.* 64 pages; 20 cts.

4. *THE BIG FOUR.* Ditto. 20 cts.

5. *VICTORIES IN THE WILDWOOD.* By *Blanche Margaret Milligan*. 96 pages; 25 cts.

6. *VIRGILIA, OR, OUT OF THE LION'S MOUTH.* By *Felicia Buttz Clark*. 91 pages; 25 cts.

7. 8. 9. *TWILIGHT HOURS.* 32 pages; boards; 25 cts. *TWILIGHT STORIES.* Carton, 32 pages; 15 cts. *AT EVEN-TIDE.* Carton, 32 pages; 15 cts. Pictures, Stories, and Verses for the Little Ones. By *G. W. Lose*.

With the exception, perhaps, of the first title, which dips rather much into old German mythology, these juveniles offer good reading-matter, and may be ordered from Concordia Publishing House, St. Louis, Mo.

10. *LUTHER GAME.* 25 cts. A card game, to be played like the game of "Authors." Order from Concordia Publishing House, St. Louis, Mo.

General Council Publication Board, Philadelphia, Pa.:—

- LUTHERS FAMILIENLEBEN.* Von *Pastor W. Jentsch, D. D.* 39 pages, illustrated; 15 cts.

This is a genial study of Luther's family life. With great skill the author has sketched the true courses leading to Luther's marriage, and has woven the scattered glimpses in Luther's writings and those of his contemporaries which exhibit Luther as husband and father into his animated account.

The Inner Mission Board of the General Synod, the Inner Mission Committee of the General Council, and the Inner Mission Board of the United Synod South jointly have issued *CHRISTIAN SERVICE IN WAR TIME*, which contains suggestions to pastors for references to the present war before their congregation, for the dis-

missal of members that have been drafted for the army, for the conduct of congregations located near training-camps, the care of the absent members of the congregation, literature for the use of soldiers, etc., etc.

THE PHILADELPHIA SEMINARY BULLETIN for June reports the opening of a Summer School and Bible School Institute at Mount Airy Seminary.

The Lutheran Publication Society, Philadelphia, Pa. —

DOCTOR CARL FERDINAND WILHELM WALTHER. By *Rev. D. H. Steffens.* 401 pages; \$1.25. Order from Concordia Publishing House, St. Louis, Mo.

The sources of information which the biographer and historian who writes the life of Walther will have to consult are beginning to open up more and more, now that the publication of his correspondence has begun and original documents bearing on the age in which he lived and labored are being reproduced. One of these sources has been tapped in this new English account of the leading facts of Dr. Walther's life. For this reason it is perceptibly richer in information than the popular accounts which have preceded it. It is written in pleasing style, though it defers too much to the German idiom in translated portions, and is divided into chapters of convenient length and striking headings. It will be gladly read by those who have known Walther because of the many memories which it will revive, and by those who have not known him because of the successful portrayal of true spiritual and theological greatness which the author has given us in this volume. It is a volume which the people will be delighted with, and the perusal of which will have an illuminating and educating value for them. To give the reader of this notice a taste of the manner in which important episodes in Walther's life are elaborated and exhibited in their bearing on later events and their evolution, we transfer hither the account of the *Altenburg Debate* in 1841: —

Walther had said some time before, "The matter falls upon a single point, namely, will there be a permanent union with Rome?" Notwithstanding the "union business," which was then being conducted, from periods of deep work and excitement. Walther has said, in such as tell us he truly "And so we were. Hence, it is said of his history, Otho Hermann, who died within two years after the meeting of the Synod at Altenburg, only thirty-one years old, that his deep and patient manner was his consolation with, and strength in, suffering. This he found more of his intensely sweet. This living was therefore shared by his friends, very frequently. It was characterized by the conditions of mutual poverty and freedom, mutual confidence in the enemy, a situation for which God had a living witness, Christ Jesus, and the common faith, the full share of responsibility. On the greatest of these trials was the highest spiritual victory described in Chapter IX. "Conscience and heart with respect to the validity of his will and the protection of his family" (see note on a statement which an association gave out long before). "The congregation asked a free national recognition," says the account, "consequently the basis could not be established until they were admitted to the treaty out of Italy's Word." When he was "disgraced" in making the decision. Although Walther had never adopted the

hierarchical teachings of Stephan, it must, nevertheless, be said that he was not fully and firmly established in the truth afterwards so convincingly stated in his book *Of the Church and the Office*. This not only appears from the letter in which his brother, Otto Hermann, tells him that his excerpts on the call will avail him nothing if he does not first assure himself of his call in Christ unto His eternal kingdom of grace, but Walther repeatedly admits this himself, not only in private, but also in public. For instance, when he speaks of the attitude he once assumed over against the "Public Protestation," published on November 23, 1839, by Doctor Carl Eduard Vehse, Heinrich Eduard Fischer, and Gustav Jaekel, Walther says: "It was principally this writing which gave us a powerful impulse to more and more recognize and endeavor to put away the remaining perversion. Without this writing—I now acknowledge it with lively conviction—we, perhaps, would still have gone many a false way, out of which we now have happily found ourselves. I confess this with the deeper shame, the more ungratefully I once conducted myself toward this precious gift of God. Unfaithfully as many, together with myself, acted toward the light given us, God, nevertheless, did not cease to make more and more rays of His truth penetrate our darkness, to tear us away from many things to which we in our perverseness tried to hold, to reveal to us great, dangerous evils, and to more and more lead our hearts in the way of truth."

This Carl Eduard Vehse was a Doctor of Laws, who had come to America with the Saxon emigrants. After remaining here only ten months, he returned to Europe, where he published what Koesterling, with some bias, calls "a rather partisan history" of the Saxon emigration. This book contains the "Public Protestation against the false medieval, papistic, and sectarian Stephanistic system of Church Government." It is a compilation of quotations, chiefly from Luther and the Confessions, as well as other recognized teachers of the Church, on the questions which agitated the Perry County and St. Louis congregations.

Addressed to the Pastors Loeber, Keyl, Buerger, and the Walther brothers, it has a foreword to the congregations. Briefly stated, the "Protestation" is an attempt to define the true doctrine of Church government and the proper relation between minister and congregation. Presented by laymen, who point out that it was "the chief purpose of the whole emigration to make truly free here on this free soil the Evangelical Lutheran Church, which had, indeed, been oppressed, it," as Walther says, "gave them a powerful impulse to more and more recognize and endeavor to put away the remaining perversion." This "powerful impulse" powerfully impelled Walther, during his illness at the home of his brother-in-law, Pastor Keyl, to engross himself with a profound study of Luther along these lines, a study he began as a candidate in his father's library and continued through his whole life. By God's grace he found that certainty without which no minister can ever hope "to be able by sound doctrine both to exhort and convince the gainsayers." He was thus equipped, when a public debate was arranged at the Altenburg log cabin college for a discussion of the question, "Are we still a Christian congregation?" to firmly establish these people in the truth of the divine Word. And thus it can and must be truthfully said: "In this distress, when it was believed that they were no longer a Christian congregation, but a disorderly company of people *zusammengelauener Haufe*), lost for time and eternity, it was one man who saved them, the above named, Ferdinand Walther."—R. Hoffmann, *Die Missouri-Synode in Nordamerika*, Guetersloh, 1881.

The Altenburg debate was held in April, 1841, two years after God, by the exposure of Stephan's sin, had deprived the Saxon emigrants of every human authority and support upon which they had once so con-

fidently relied. Walther was opposed by Doctor Adolf Marbach, a learned and adroit jurist, who took the position that the colony, by separating itself from the Church of Germany, had ceased to be a Christian congregation, and become a disorderly group of people, absolutely lacking all power and authority to perform any ecclesiastical function whatsoever. As the only proper solution of the difficulty, he urged a return to Europe, especially of those emigrants who still had natural duties to fulfil at home, without, however, being able to suggest any way by which their return might be accomplished.

Walther had made most careful written preparation for this debate, from which Koesterling quotes at length. He points out two things, which especially fill him with gravest apprehension. The first is the failure to properly distinguish between deceivers and deceived, and a consequent tyrannical demand that innocent people confess themselves guilty of sins which they had never committed. Remembering his own personal experience at his conversion, he asks: "Is not an especially high degree of knowledge of sin being made a condition of grace and salvation?" He insists: "A pennyweight of true poverty of spirit is worth more than a thousand hundredweight of mere head-knowledge of sin!" The other evil is the denial on the part of some of the presence among them not only of a Lutheran, but of a Christian congregation, and the possibility of any lawful administration of the goods of the Church. Not content with keeping their doubts to themselves, the people that hold them stormily insist upon trying to impress them upon others as being irrefutable truths instead of mere uncertainties and doubts. Walther quotes Luther, who says of the enthusiasts of his day that Satan through them brought forth nothing but uncertainty and doubt, and then they, disparaging everybody who disagreed with them, called their doubts Scripture and God's Word. "For it is sin and a tempting of God whoever is uncertain and doubtful in divine things; and whoever teaches uncertain notions for divine truth denies just as well as he who openly speaks against the truth; for he speaks what he himself does not know, and still would have it be the truth." (*Luther.*)

After thus ruthlessly dissecting and laying bare existing evils, Walther proceeds to state the problem. "It is a question," he says, "of quieting of conscience, of the rejection of false teaching, seeking to insinuate itself under the guise of humility, of the firm holding of the true doctrine of the Church, Church power, office, call, fellowship, power of the Word, and the divine order. It is not a question of any man's honor or justification, but of the honor of God." He embodied his teaching on these vital subjects in eight theses or sentences, which he successfully defended by an appeal to the Scriptures and the Confessions of the Church, supported and elucidated by the writings of Luther and other unquestioned authorities. Since they lay the foundation, not only for all of Walther's later writings on the subject of Church organization, but for the organization of the Missouri Synod itself, they are quoted in full:—

"I.

"The true Church, in the most real and most perfect sense, is the totality (*Gesamtheit*) of all true believers, who from the beginning to the end of the world have been called and sanctified by the Holy Spirit through the Word out of all peoples and tongues. And since God alone knows these true believers (2 Tim. 2, 19), it is also called the invisible Church. No one belongs to this true Church who is not spiritually united with Christ, for it is the spiritual body of Jesus Christ.

"II.

"The name of the true Church also belongs to all those visible companies of men with whom God's Word is purely taught and the holy

Sacraments are administered according to the institution of Christ. True, in this Church there are godless, hypocrites, and heretics, but they are not true members of the same, nor do they constitute the Church.

“III.

“The name Church, and, in a certain sense, the name true Church, also belongs to those visible companies of men who have united under the confession of a falsified faith, and therefore have incurred the guilt of a partial departure from the truth; provided they possess so much of God’s Word and the holy Sacraments in purity that children of God may thereby be born. When such companies are called true Churches, it is not the intention to state that they are faithful, but only that they are real Churches, as opposed to all worldly organizations (*Gemeinschaften*).

“IV.

“The name Church is not improperly applied to heterodox companies, but according to the manner of speech of the Word of God itself. It is also not immaterial that this high name is allowed to such communions, for out of this follows:

“1. That members also of such companies may be saved; for without the Church there is no salvation.

“V.

“2. The outward separation of a heterodox company from an orthodox Church is not necessarily a separation from the universal Christian Church, nor a relapse into heathenism, and does not yet deprive that company of the name Church.

“VI.

“3. Even heterodox companies have Church power; even among them the goods of the Church may be validly administered, the ministry established, the Sacraments validly administered, and the keys of the kingdom of heaven exercised.

“VII.

“4. Even heterodox companies are not to be dissolved, but reformed.

“VIII.

“The orthodox Church is chiefly to be judged by the common orthodox, public confession upon which its members recognize themselves to have been pledged, and to which they confess.”

Plainly, the man is no compromising Church politician. He makes no attempt to unite divergent elements by ignoring real issues and urging mutual concessions, which never settle anything, but only defer the day of final reckoning and inevitable division. Walther knows that there is no true unity but the unity in the one faith. He aims to unify before attempting to unite. He acts upon the word of his Lord: “If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free” (John 8, 31. 32). Christian liberty and Christian unity through a knowledge of Christian truth, this was the principle and the goal of his every activity in the field of Church organization. It inspired the Altenburg theses, and their amplification, elucidation, and application both in his own writings on this subject as well as the doctrinal discussions, which are such an important feature at all sessions of the Synod organized under his leadership in 1847. Beginning with his book, *Die Stimme unserer Kirche in der Frage von Kirche und Amt* (“The Voice of Our Church on the Question of Church and Office”), and continued in *Die rechte Gestalt einer vom Staat unabhängigen Ortsgemeinde* (“The Correct Form of a Local Congregation In-

dependent of the State"), the Altenburg theses "powerfully impelled" a discussion of the subject, *Die Evangelisch-Lutherische Kirche die wahre sichtbare Kirche auf Erden* ("The Evangelical Lutheran Church, the true Church visible upon earth"), which was presented and discussed by Walther at the sessions of the general Church body at St. Louis in 1866. Not content with this, he presented, and for thirteen years elaborated, a subject at the sessions of the Western District of the Synod, which rings out like a paean of victory: "Only through the doctrine of the Lutheran Church is God alone given all glory, an irrefutable proof that her doctrine is the alone true." He completed this magnificent work in 1886, as it were closing his life work, with the motto which had inspired his every thought and deed, *Soli Deo Gloria!* (To God alone be glory!) It all grew out of the Altenburg debate, the first effect of which was a "quieting of troubled consciences by the rejecting of error and establishing in the truth" of a little group of Saxon immigrants in Perry County, Missouri. Verily, "it is a good thing that the heart be established with grace"—the grace of God which leads His people to a knowledge of the truth.

The Christian Symbolic Publication Society (901 Belmont Ave.), Chicago, Ill.:—

THE CANONS AND DECREES OF THE SACRED AND OECUMENICAL COUNCIL OF TRENT. Translated by the Rev. J. Waterworth. VIII and 304 pages; \$1.50. Order from Concordia Publishing House, St. Louis, Mo.

The new society which has been organized with headquarters at Chicago for the purpose of "collecting and publishing, from time to time, standard Christian Creeds in their authorized and unabridged form as they have been handed down to us," has placed the theological world under obligation by this unaltered and unabridged reprint of the translation of Canons and Decrees of the Council of Trent by the Roman Catholic Bishop J. Waterworth. The Waterworth translation is not only the first English translation of the Canons that deserves that name, but it has remained the only one so far. Waterworth has translated with exceeding care, justifying, in places, his rendering by references to the original Latin in foot-notes, so that the reader has the means furnished him for determining the correctness of the translator. We would number this volume as one of the truly valuable literary products which this year of the anniversary of the Reformation has brought us.

The Standard Publishing Co., Cincinnati, O.:—

1. *CONSTITUTION OR POPE? Why Alien Roman Catholics Cannot Be Legally Naturalized.* By Gilbert O. Nations. 43 pages; 50 cts.

The rapidly increasing immigration into our country from Catholic countries in Europe has inspired this investigation by an American judge, whether the claim of the sovereign Pope on the fealty of all Catholics does not exclude applicants for citizenship under our naturalization laws. The author sums up his opinion thus:—

The manifest purpose and spirit of our naturalization law, and of all citizenship and the fealty incident thereto, is that no citizen of the United States shall hold any allegiance or cherish any ties or obligations to any foreign power or government whose interests or purposes might be at va-

riance or come into conflict with those of our country. In the vast complexity of world politics the duty and honor of every nation require it to shield and vindicate the rights of all its citizens against every wrong-doer, foreign or domestic, regardless of the cost in blood and treasure; and for the discharge of this exalted obligation every government is entitled to the steadfast and undivided allegiance of all its citizens, even to the sacrifice, when necessary, of life and liberty. So long, therefore, as the Pope plays world politics in the role of a privileged sovereign, with subjects scattered in every land and under every flag and everywhere busy in promoting the political purposes of the papacy, every Roman Catholic is bound to his SOVEREIGN PONTIFF, and the vast organization of which that pontiff is the political head by ties which clearly preclude the possibility of true and undivided allegiance to the Government of the United States.

It is known that Catholics have been disfranchised in some countries because of the claims to sovereignty of their Popes. The same dilemma that is created for loyal Catholics here occurs in every other country.

2. ILLUSTRATED INCIDENTS FOR PUBLIC SPEAKERS.

By Will H. Brown. 326 pages; \$1.40.

After an Introduction, in which valuable hints are given to the public speaker, there follow 269 pages of classified illustrations, 15 pages of "separate links," — the terminology is obscure; for these pages also contain nothing but illustrative anecdotes, — an essay of 18 pages on the appeal through the eye which a speaker may make by the use of objects, suggestion of a convenient clipping system, for which the author claims that it is better than a scrapbook, also a suggestion of an effective method for raising money, and a collection of seed-thoughts. It is to be noted that this compilation was prepared for "public speakers" in general. This means that a Christian minister cannot use all the contents of this without danger of profaning his sacred functions.

3. LIGHTS ON SCRIPTURE TRUTHS. A Collection of Original Incidents for Christian Workers. By Mattie M. Boteler.

About 225 illustrations for practical Christian truths are contained in this volume, and most of them are good, some are very good. But there are also such as point a lesson which is neither true in itself, nor does it follow from the incident cited, *e. g.*, p. 119: "Give Him the Best. A young man, who had been employed to act as night watchman for a large business concern made a practise of spending his days going on pleasure jaunts and coming to his post at night breathless and exhausted. The result was that he soon lost his place because of the indifferent manner in which he performed his work. No man can come into the kingdom and serve God well if he has spent the early part of his life and strength in serving self." This is an instance of *non sequitur* reasoning. What about Augustine, Beza, etc.?

4. PUSHING THE WORLD ALONG. A Series of Sermons by George P. Rutledge. 172 pages; \$1.00.

Nineteen sermons, each of which you can read in about fifteen minutes or less, are here offered. All are prefaced by a text. Ser-

mon XII is inscribed "Beautiful People." The text is: "Let the beauty of the Lord, our God, be upon us," Ps. 90, 17. The sermon opens with this confession (?): "I have quoted the Authorized Version because it supplies the word needed to introduce the theme." *Sic!* Why not dispense with a text under such conditions? In Sermon XI the theme is "The Law and the Gospel," from Rom. 8, 3, 4. One almost despairs at hearing the preacher declare in his opening paragraph: "Whether law is, in itself, a force or merely the method of action, or whether nature is governed by general laws or according to them, are hair-splitting questions I am perfectly willing for the experts to settle." That is not only surrendering a premise necessary for the intelligent discussion of the author's theme, but also deserting his chosen text. And yet—and this is the marvel in many other sermons in this book and elsewhere!—a correct exhibition of man's hopeless state under the Law is afterwards given, and the work of Christ from the view-point of the vicarious atonement is correctly stated.

5. *BACCALAUREATE AND CONVOCATION SERMONS.* By E. F. Zollars, A. M., LL. D., President of Phillips Christian University. 321 pages; \$1.25.

Attention will be attracted to this book by its very title. The author tells us that his aim is to aid ministers who are called upon to address the graduates of a higher school of learning or scientific bodies during the week embracing January 1st. Questions of confessional conscience which prevent Lutherans from officiating on most of these occasions are, of course, not taken into consideration in this book. The 17 baccalaureate and 17 convocation sermons here offered are a fair sample of what the speaker is expected to say to his audience, which is, of necessity, of a composite or nondescript character, Christian, Jew, and Gentile. Take, *e. g.*, the first baccalaureate in this collection. The text is the beautiful Messianic prophecy, Is. 42, 1-4. What is said in this text refers rightly, properly, truly to one individual exclusively. The author preaches from this text a sermon on "The Character and Work of the Prepared Man." It is, of course, a legitimate Christian thought that Christ is the perfect man and our model and exemplar. The author states, too, that "Jesus Christ was God manifest in the flesh, and hence infinite in all His perfections." Still, he manages to gather from this Christological utterance of Isaiah "this study of the typical man: 1. that the office of the true man is that of servant; 2. that the true man is a dependent man: 'whom I uphold'; 3. the true man is an elect or chosen man; 4. the true man is God's delight: 'in whom My soul delighteth'; 5. the true man has a radical work to perform: 'He shall bring forth judgment to the Gentiles'; 6. the true man has a method of work peculiar to himself; 7. the true man has the assurance of success: 'He shall not fail nor be discouraged'; 8. the true man speaks the universal tongue: 'He shall set judgment in the earth, and the isles shall wait for His Law.'" We believe, moreover, that the sermons here offered are of a higher quality than most of those which are committed on such occasions. D.

6. *BIBLE TRUTHS ILLUSTRATED*. For the use of Preachers, Teachers, Bible-school, Christian Endeavor, Temperance, and other Christian Workers. By *J. C. Ferdinand Pittman*. 352 pp., $5\frac{1}{4} \times 7\frac{3}{4}$. \$1.50.

A collection of anecdotes, epigrams, and apophthegms grouped under such general topics as Affliction, Atonement, Baptism, Courage, Election, Excuses, Prophecy, Providence, Repentance, etc. Under each head there is a brief doctrinal statement preceding the illustrative quotations. In the main these statements are in harmony with orthodox belief, though the one-sidedness and error of Campbellite persuasions are evident in such chapters as Baptism, Sec-tarianism, Union, and others. Very few of the anecdotes and sayings here gathered are properly available for the Christian pulpit. In the instruction of the young they may, if judiciously selected, prove serviceable. Intermingled with much fruitless moralizing, there are not a few gems of spiritual meditation and apposite illustration.

G.

7. *THE DEVIL IN MODERN SOCIETY*. By *J. W. Lowber*. Paper. 208 pp.; 50 cts.

Dr. Lowber unsparingly castigates the modern dance, the theater, profanity, gambling, drunkenness, impurity, and other evils of modern society. However, for all the strong testimony rendered against these evils, the book is an unsatisfactory one, because it leaves the sinner helpless under the indictment. It does not answer the question, How may I be saved? There is here strong moralizing, but no evangelical admonition. There is much *ought* and *shalt* and *must*, but the reservoirs of strength from which alone flows strength to lead truly moral lives are not tapped. God forbid the Christian pulpit against such preaching!

G.

8. *THE REVELATION OF JESUS CHRIST*. A Study of the Apocalypse. By *H. C. Williams*. 370 pp., $5\frac{1}{4} \times 8$; \$1.50.

A millennialist interpretation of the Apocalypse with a strong infusion of Campbellite views. Where the author traces the general lines of world history, especially the rise of the papacy and the work of Luther, we can, in the main, accept his conclusions. But when he endeavors to fix certain dates as established by the visions of John, we must part company with the author. Especially his identification of certain events in the career of Napoleon and of the present world conflict with statements in Revelation are based on a forced exegesis. He fixes upon the dates 1934 for the "third and final influx of the Jews to the land of their fathers," and believes that the millennium will come in 1972.

G.

Hodder & Stoughton, New York; George Doran Co:—

1. *JESUS: FOR THE MEN OF TO-DAY*. When Science Aids Religion. By *George Holley-Gilbert*. 176 pp., 5×8 ; \$1.00.

In their announcement of this book the publishers say that Professor Gilbert "had the courage to interpret the Christ-life according to the newest theology," and that "none but the narrow-minded" should be offended by his reconstruction of the Passion and Resur-

rection story. The expectations aroused by this announcement are realized by a reading of the book. It is an attempt to popularize the most radical form of a negative theology which is as old as Porphyry and Celsus. Prof. Gilbert is a thoroughgoing infidel, who trims out the story of the Nativity as fable, and follows Strauss in his treatment of the Resurrection. The portions of the book which endeavor to give the vision theory a cloak of reasonableness are a psychological *tour de force*, which easily refutes itself before the forum of common sense. The rest of the book is a paraphrase of certain *radura* of the Gospel-story told in the style of Louisa May Alcott's juveniles, with a strong dash of Troeltsch. G.

2. *THE CONSTRUCTIVE QUARTERLY* for June has contributed articles on: Christ the Solution of Human Life, by W. P. DuBose; Bishop Westcott's Teaching and the Times, by C. H. Bontflower, D.D.; The Churches and National Religion, by W. B. Selbie; The Church and the Churches, by H. E. Jacobs; Attempt at Union between Greeks and Latins, 1438-1439, by E. Vacandard; Education of the Clergy and Union, by F. J. Foakes Jackson; Righteousness of the Unity of Christians, by Peter Ainslie; The New Age and the Church, by Horace M. DuBose; Church Unity, by J. T. F. Farquhar; What is Christian Experience? by John W. Buckham; Christianity and Hindu Character, by Gilbert C. Binyon; Saint Lore in the East: 1. in the Caucasus, by Vera Johnston; 2. in Great Russia, by Nadedja Brasilova.
3. *PLAIN WORDS FROM AMERICA*. A Letter to a German Professor. By Prof. Douglas W. Johnson, Columbia U., N. Y. 48 pages; threepence.
4. *"THE MURDEROUS TYRANNY OF THE TURKS."* by Arnold J. Toynbee. With a Preface by Viscount Bryce. 35 pages; twopence.

These are war pamphlets. In the former the view of an unnamed German professor regarding the cause of the war and the German way of conducting it is being combated; the latter discusses the expulsion from Europe of the Ottoman Empire as one of the war aims of the Entente Powers.

Charles Scribner's Sons, New York:—

1. *REVERIES OF A SCHOOLMASTER*. By Francis B. Pearson. 203 pages.

The 31 chapters in this delightful volume are literary gems because of the author's purity of style, and are, moreover, brimful of common-sense advice frequently permeated by exquisite humor. Every chapter is somehow related to the schoolmaster's work, but it is not with the ponderous dignity of the past master in pedagogics that the author approaches one, but with the air of a cheerful conversationalist who sits down with you on the deck of a steamboat on which you happen to travel together, and by his sensible, matter-of-fact, and, withal, strikingly quaint remarks has captured your interest and your fancy in a minute. Take, *e. g.*, the chapter inscribed

"Psychological," or the next one, entitled "Balking," or the next one, under the caption "Lanterns." We have rarely seen contemptible fads and idiosyncrasies of pedagogs treated with such splendid irony and such constructive purpose. Whoever has spent some time behind the teacher's desk in a school-room and cannot appreciate this book is hopelessly dull.

2. *THE WILL TO FREEDOM*, or, The Gospel of Nietzsche and the Gospel of Christ. Being the Bross Lectures Delivered in Lake Forest College, Illinois. By *John Neville Figgis*, D.D., Litt.D. XVIII and 320 pages; \$1.25.

Sane estimates of the most blasphemous German whom modern Germany has produced are rare, especially when they emanate from British sources and were written after the present European war commenced. This review of Nietzsche and Nietzscheanism is a notable exception. It is a dispassionate statement of facts and a discriminating and fair judgment of the importance of Nietzsche in the life of the modern world. The summary of Nietzsche's life, which constitutes the first chapter, is remarkably concise and comprehensive. Equally so is the second chapter, which explains the "Gospel" of Nietzsche. In the third chapter the antichristian character of Nietzsche's teachings is shown, while the last three chapters discuss Nietzsche's originality, charm, and dangerous significance.—The author has been a student of Nietzsche's writings long before the war, and his book was not caused by the war. The invitation to deliver the lectures on the Bross Foundation in May, 1915, must have come to him before the war broke out. At the time these lectures were delivered at Lake Forest College, the United States were not yet involved in the present war, and speaking in a neutral country, the author avoided a discussion of the question "to what extent Nietzsche is a creator as well as a prophet of the German mind." But he holds that the well-known anti-Prussian sympathies of Nietzsche, his avowed dislike of Treitschke, and similar facts cannot be cited as conclusive evidence that modern Germany was not influenced by him. This question will best be answered by the voice of history, which, if all signs do not deceive, is preparing to speak in unmistakable terms in the immediate future. That the German people deserve not to be represented by Nietzsche and the Superman insanity, all fair-minded men are agreed.—The lecture courses provided by the late lieutenant-governor of Illinois (1866—70) in memory of his son Nathaniel are promising to become one of the august academic events in the Middle West. The "Bross Library" is beginning to show some excellent titles. May the donor's object be realized with ever increasing force, *viz.*, "to call out the best efforts of the highest talent and the ripest scholarship of the world to illustrate from science or from any department of knowledge, and to demonstrate the divine origin and the authority of the Christian Scriptures; and, further, to show how both science and revelation coincide and prove the existence, the providence, or any or all of the attributes of the only living and true God, 'infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.'"

3. *IS CHRISTIANITY PRACTICABLE?* By William Adams Brown, Ph.D., D.D. Union Seminary Lecturer on Christianity in the Far East. 246 pages; \$1.25.

Mainly through the agitation of the late Dr. Knox, for fourteen years a Christian missionary at Tokyo, Union Seminary became convinced of the necessity of "witnessing in the Far East to its faith in the supreme importance of the cause of Christian missions." Dr. Charles Cuthbert Hall twice in this century went to Japan as a lecturer on Christianity. The book of Dr. Brown is a continuation of the effort to present the cause of Christianity to the Japanese. The substance of it was delivered in the form of lectures in Kyoto, Kobe, Osaka, and Tokyo. In five chapters the author discusses The World Crisis as Challenge and as Opportunity, The Christian Interpretation of History, The Christian Program for Humanity, The Duty for To-morrow, and What the Church Can Do. The present world war, of course, overshadows the entire discussion. The war is being interpreted as a failure of the Christian religion. The author shows that this is an impossible position to maintain, for the principles of Christianity, if universally adopted, would have prevented this war, and would render impossible future wars. This view the author holds in opposition to premillenarianism and mysticism, both of which the author deprecates. His conception of Christianity, we take it, is the setting up of a "new social order, in which the principles of Christ shall dominate all the relations of life; a society in which trust shall replace fear, love take the place of strife, cooperation of selfish competition; in which helpfulness shall be the test of greatness, and the supreme reward, the consciousness of having deserved well of one's kind." (p. 100 f.) The spread of humane views thus will be the spread of Christianity. The Scriptures with their portrayal of the last times do not warrant such a view of the kingdom of God in men. The day when the prophecy in Is. 19, 16-25 can be read thus: "In that day there shall be a highway out of Germany into England, and the English shall come to Germany, and the Germans to England, and the Germans shall worship with the English. In that day Belgium shall be the third with Germany and England, a blessing in the midst of the earth, for that Jehovah has blessed them, saying, Blessed be Germany, My people, and England, the work of Mine hands, and Belgium, Mine inheritance," has already come in the spiritual sense: God knows them that are His in all the countries now merged in war. The kingdom of God is set up in the hearts of men, and is there maintained by the Spirit of God. It will never be set up in any other way. That is no reason, however, why we should not denounce the sinfulness of the present war in Europe, or should depreciate the stirring sentiments of humanity and the desire for peace among the war-stricken nations. From a purely human and secular point of view the author argues well when he says:—

We have spoken repeatedly of selfishness as a cause of war. But, after all, this is only part of the explanation and not the most serious. Nations fight not only because of what they suffer, or of what they covet, but because of what they fear. Russia had not attacked Germany, but

Germany tells us that she is fighting because Russia was going to attack her by and by. France had not invaded Belgium, but Germany insists that she invaded Belgium because she knew that France was going to do so by and by. And so it goes in a circle that knows no end. Selfishness breeds suspicion, and suspicion, fear. The underlying cause of war is not merely men's memory of the wrongs which they have experienced in the past. It is the dogma which makes the past the measure of the future, and refuses to believe in the possibility of any change for the better in the relations between nations.

When Dr. Lahusen of Berlin preaches a sermon on the necessity of forgiving our enemies, of which more than fifty thousand copies are sold in Germany, no echo finds its way across the sea to England. The papers are too full of Lissauer's "Hymn of Hate." When Dr. Temple and other English Christians unite in the publication of "Papers for War Time," in which the nobler aspects of Christianity find expression, or bow in prayer for the brothers across the sea, from whom for the time the fortunes of war have separated them, word of it finds its way to Germany only through some chance letter of an American friend, and that months afterward.

What is true of Europe is no less true of the United States and of Japan. The most serious danger to the future good relations between the two countries is not any real incompatibility of interests, but the jingo spirit. There are men to-day on both sides of the Pacific who, for reasons in part sincere, in part selfish, are systematically working to stir up ill feeling and suspicion between two neighbors who for every reason of history, of sentiment, and of interest ought to be friends. They attribute to each designs against the welfare and prosperity of the other. They repeat in exaggerated form every utterance on either side of the ocean which is calculated to wound sensibility and inflame passion. They speak of war between the two countries as not only possible, but likely, and urge each to arm to be ready for the impending conflict. So, through the very reiteration of possibilities which as yet have no existence beyond their own brain, they do their best to make them actual.

It is such a spirit as this, a spirit of suspicion and distrust, systematically cultivated through a long period of time, which is responsible for the present war, as it has been responsible for most of the wars of the past. It is this which has changed the war from a war of governments into one of peoples, and made it the tragic and heart-breaking thing it is. It is this spirit which we must somehow exorcise if we are to secure the permanent peace for which we long.

In England there are factories where crippled soldiers are put to work to make ammunition to supply the armies in the field. In one of these factories a reporter recently found two men, one with a deformed limb, the other who had lost an eye. They fell into conversation. "It seems a shame to make things as makes cripples," said the former sorrowfully. "Sometimes when I think that one of my shells might twist a German's leg off same's mine, I feel a bit sorry. When that happens, I 'ave to 'ave a read at a newspaper about poisoned gases."

"I don't mind admitting," said the one with the sightless eye, "that I pray occasionally that none of my shells will ever blow a German's eye out. Understand I'm no less a Britisher, only human. I know what it is to lose an eye, and I can imagine what it would be to lose two."

That is how the normal civilized man thinks and feels before his mind has been inflamed by suspicion and hate.

Now, what has been done in the name of national rivalry and ambition can be done, and must be done, in the interest of international brotherhood and peace. We must educate men for humanity.

Fleming H. Revell Co., Chicago, Ill.:—

1. *POINT AND PURPOSE IN PREACHING.* By *Elijah P. Brown, D.D.* 192 pages; \$1.00.
2. *THE PREACHER'S IDEALS AND INSPIRATIONS.* By *William J. Hutchins.* 187 pages; \$1.00.

Both these books will prove serviceable to the Lutheran preacher, because they show that others besides Lutherans are recognizing difficulties which confront him, and are studying ways and means for overcoming them. We can draw lessons instructing us toward success even from the failure of others. The main "point and purpose" in preaching must be to save men. This requires the preaching of Law and Gospel, sin and grace. The true inspiration of the preacher comes out of the Bible. But the preacher who is eager to do his best will be thankful for any practical suggestion that comes to him from the outside. There are such suggestions in these books. D.

Harper & Bros., New York and London:—

ENGLISH SYNONYMES. By *George Crabb.* Revised and enlarged by the addition of modern terms and definitions arranged alphabetically with complete cross references throughout. With an introduction by *John H. Finley.* 769 pp., 5¼×8; \$1.25, net. Order from Concordia Publishing House, St. Louis, Mo.

This is the centennial edition of Crabb's famous work of reference. The first edition was dated 1816, and marked an epoch in the study of English words. Since that time the book has proven its usefulness and maintains a steady sale. A reference to Crabb generally satisfies the man in search for the exact word. As examples of particularly fine distinction we may instance the paragraphs treating Influence and Authority, Cite and Quote, Deface, Disfigure and Deform, Agile and Nimble, and many others. The thorough up-to-dateness of the edition before us is evident from a reference to Hyphenated, Aircraft, Hegemony, Militarism, and Preparedness. Only in the treatment of etymology has the work of the revisers been negligently done. Page 587 we find under "situation" the Latin *situs* derived from the Hebrew *sat*, to put. "Contaminate" is traced (p. 204) to the Hebrew *tamah*, to pollute, and "spare" (p. 646) to the Hebrew *parek*, to free. Such etymologies were the fashion a century ago, before the new science of comparative philology had arisen. They are unpardonable in a modern work of reference. "Contaminate," according to Fick's *Indogermanisches Woerterbuch* (IV, 99) and Vanicek's *Etymologisches Woerterbuch* (p. 1145), is derived from the root *tag* (conta(g)men, etc.), "spare" from the Indogermanic root *spar*, and "situs" from the ancient stem *si*, according to the same authorities. Etymology is not, and probably never will be, an exact science, but the tracing of Latin words to Hebrew originals of similar sound and meaning has been definitely ruled out by unanimous consent of modern philology. G.